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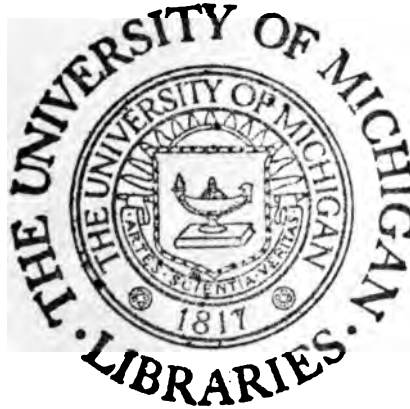
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THE

PROGRESS

OF

THE PILGRIM

GOOD-INTENT

IN

JACOBINICAL TIMES.

" AND BE THESE JUGGLING FIENDS NO MORE BELIEV'D,
" THAT PALTER WITH US IN A DOUBLE SENSE;
" THAT KEEP THE WORD OF PROMISE TO OUR EAR,
" AND BREAK IT TO OUR HOPE."

SHAKESP

THE SECOND EDITION.

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PREFACE.

AMONG the various cauſes which may be aſſigned for the extraordinary corruption of the human race, one of the moſt powerful has, perhaps, in all ages, been the perverſion of language. Did Vice ſtalk abroad unveiled in her native deformity, few, whoſe minds were not under the immediate influence of ſome impetuous paſſion, would have ſufficient boldneſs to meet the terrors of her aſpect; few could reſolve to incur the infamy which would inevitably cover thoſe who appeared in her train. To ſuch, therefore, as would ſeize the fatal pleaſures which ſhe boaſts her power to offer, no expedient can occur by which they may more effectually evade the reproaches of their own conſciences, and the juſt cenſure of the world, than to invent a new vocabulary; to call evil *good*, and good *evil*; and when, by the uſe of theſe falſe terms,

they have impoſed falſe ideas on the credulity of an inconſiderate multitude, they find it eaſy to ſeduce into a participation in their crimes, many a heart, in which had virtue been ſupported by principle, it would have reſiſted every aſſault.

But, how extenſive ſoever were the miſchiefs which in former days proceeded from this ſource, it might have been hoped that time would long ſince have brought ſome remedy for the evil. It was eaſy to deceive men whoſe faculties were buried in that credulous ignorance which characteriſed the darker ages; but now,—when civilization has rouſed us from our ſavage ſtate, and when the glorious light of the Goſpel of Truth has ſpread the beams of the pureſt morality over our favoured hemiſphere,—who could ſuppoſe it poſſible that Falſhood ſhould not only maintain, but extend her empire? Unhappily, as our means of obtaining knowledge have increaſed, the ſubtilty of our deceivers has increaſed alſo; and it may be doubted whether the opinions of mankind reſpecting the true nature of virtue and vice, were ever more loſt and confounded at any former period, than we now behold them in theſe latter

latter days, among thoſe who moſt confidently boaſt the ſuperior illumination of their minds.

Our great progenitor, ADAM, could aſſert, of thoſe objects of the viſible creation which appeared in review before him,

"I nam'd them as they paſs'd, and underſtood
"Their natures;"— MILTON.

but who, "of men ſince born, his ſons," can affirm that he underſtands the nature of any object in the moral world, if it be only known to him by the name aſſigned to it in the ſchool of PHILOSOPHISM? The language of NIMROD himſelf would not be leſs intelligible to our ears, than the phraſeology introduced by theſe modern teachers is become to our ſenſe; and the ſtate of ſociety was not more completely changed by the confuſion of tongues in his age, than we have already ſeen it in our own, by that univerſal confuſion of ideas which prevails on the neighbouring continent; where every ſpecies of tyranny and impiety

—"Vult libertas dici mera, veraque virtus."
HOR.

In this more fortunate country, indeed, whilſt through the protection of a gracious Providence,

the

e valour of our fleets and armies has repelled all pen aſſailants from our ſhores, maintaining us ſtill in the poſſeſſion of our independence and freedom, the machinations of thoſe ſecret and more dangerous enemies, who have ſought to undermine our religion, have been reſiſted hitherto with equal firmneſs; and we ſtill retain unſhaken the Church and the Conſtitution, tranſmitted to us by the wiſdom of our anceſtors. While other nations, therefore, vainly pride themſelves in the fame they have acquired, by giving birth to thoſe pernicious writers, who have diſſeminated infidelity, and added new attractions to vice, let it be our more dignified boaſt, that, in this land, no foe to our holy faith has queſtioned the authority of any of her doctrines, which ſome champion of ſuperior ſtrength has not ariſen to defend; that among us, the weight of talents is thrown into the ſcale of truth.

Conviction, however, will rarely reclaim the wilful promoters of error; though confuted, they are not ſilenced; though repulſed, they return with redoubled confidence to the aſſault; and while the teachers of falſe morality are employing in this iſland, to confound our principles, the ſam

art

arts, by which, in other European kingdoms, they have ſo fatally prevailed, it becomes the duty of every man, who is ſenſible of the importance of thoſe religious and political truths, which united form the great palladium of our ſtate, to exert his utmoſt efforts in reſiſting the attacks, and expoſing the wiles, of our arch-enemy, PHILOSOPHISM.

—" Quanto ille magis formas ſe vertet in omnes,
" Tanto, nate, magis contende tenacia vincla "

VIRG.

While, with the worſt deſigns, the name of every moral virtue is aſſigned to its oppoſite vice, the unwary are led into danger, even by the goodneſs of their own intentions. Reflection on the arts thus uſed to impoſe on their credulity, has ſuggeſted the idea of the following pages. Mr. JOHN BUNYAN is an author ſo generally known, that it can ſcarcely be neceſſary to make any preliminary obſervations on the quaint allegory, which is taken as the ground-work of the preſent performance. The pilgrim CHRISTIAN, was the companion of our childhood, till the refinements of modern education baniſhed him from our nurſeries. He ſtill retains his place on the ſhelves of our grandmothers; from which high ſtation

ſtation may he look down with paternal regard upon the labours of this his deſcendent, who, by the careful uſe of his itinerary, has accompliſhed a progreſs ſimilar to his own, even in *Jacobinical* times!

Errata in Page 110.

Line 5, for *of* read OFF.——Line 7, for *ſtill* read YET.

THE PROGRESS

OF THE

PILGRIM GOOD-INTENT:

&c. &c. &c.

IT was lately my chance to walk alone in the wilderneſs of this world, where I ſaw many things which were grievous and doleful to my eyes, and where I heard of many more which did even make my hair to ſtand on end; for behold! the earth was filled with violence, and the number of the faithleſs ones was increaſed. Now, as I muſed thereon, and was wearied through the length of my way; at the laſt, my eyes grew heavy, and I laid me down to ſleep: and in my ſleep I dreamed; and methought I was in a wide plain, where many were paſſing to and fro; and after a time there came towards me an old gentleman, whom, when I ſaw him, I knew to be Mr. SAGACITY; the ſame who had formerly recounted to one who had viſited thoſe parts the adventures of certain pilgrims, in their road from the city of *Deſtruction* to the *Cæleſtial Country*: ſo when he accoſted me, I was glad; and, after the firſt greetings were

paſt, I began to ſpeak with him of the pilgrim CHRISTIAN; alſo of CHRISTIANA his wife, with her children and companions; and of all the dangers and difficulties which had encountered them in their journey: and I found it ſome ſolace to my thoughts, which had been occupied with the deeds of ungodly men, to turn them to the remembrance of the righteous of former days, and of the glorious rewards which had attended ſuch at the laſt.

Now as I knew that CHRISTIAN and CHRISTIANA had left behind them four ſons, and that to thoſe ſons alſo children had been born, I aſked Mr. SAGACITY whether any of their lineage were yet remaining unto this day? and whether, if there were, they were mindful of the good example which their anceſtors had ſet them?

"The family hath multiplied exceedingly," anſwered he; "and all who have belonged to "it, ever ſince the days of CHRISTIAN, have "held themſelves obliged to ſet out on the ſame "pilgrimage, which was ſo happily performed "by that good man: yea, though ſome of them "have periſhed by the way, yet there have been "many who have accompliſhed their appointed "courſe, and who are now partakers in thoſe "glorious rewards which are laid up for all "*faithful pilgrims* in the *Cæleſtial City*."

"I am

" I am glad," quoth I, " to hear of their good " ſucceſs ; yet it grieves me that there ſhould " have been any, among the deſcendants of ſuch " a man as CHRISTIAN, who have not walked " worthy of the vocation whereunto they were " called."

" Why truly," replied the old gentleman, " you have leſs cauſe to wonder that ſome ſhould " have forſaken the right path, than that any " ſhould have kept on their courſe in it un- " ſhaken ; for though, in the time of CHRIS- " TIAN, the road of the pilgrims was both " difficult and perilous, the dangers which beſet " it now are much more numerous, and the al- " lurements to turn aſide from it leſs eaſy to be " reſiſted."

" I can ſcarcely think that poſſible," anſwered I ; " for, beſides that the things which hap- " pened unto CHRISTIAN muſt have ſerved " both for enſample and for warning to all ſuc- " ceeding pilgrims, I imagined that all the " moſt formidable enemies of their way have " long ſince been removed. Did not the fou " fiend, APOLLYON, ſpread his wings, when " he felt the edge of CHRISTIAN's ſword, and " flee to the place from which he came ? Did not " Mr. VALIANT-FOR-TRUTH defeat the rob- " bers ? And were not the giants GRIM, MAUL, " and SLAY-GOOD, and above all that fierce " a

" and terrible giant, the giant DESPAIR, cut
" off by the hand of Mr. GREAT-HEART?
" Truly you will not eaſily perſuade me that
" any new foes, who may in later times have
" ariſen to annoy the pilgrims, can have equal
" power with thoſe I have named to work their
" final deſtruction."

At that Mr. SAGACITY ſmiled, but withal he ſhook his head. " There are many," ſaid he, " even among the pilgrims themſelves, who " reaſon as you do, and accordingly ſet out on " their courſe with much confidence; but ſo " much the leſs as they fear the dangers which " await them, ſo much the more eaſily are they " brought to perdition. If, however, you de- " ſire any proof of what I ſay, you may quickly " ſee and judge for yourſelf: for turn your eyes " yonder;"—And as he ſpoke, he pointed with his hand—" Do you perceive that young " man, who is croſſing the plain with ſuch a " cheerful demeanour, and is ſpeeding towards " the *wicket gate?*"—

" Very plainly," quoth I; " there are many " whoſe ſteps tend the ſame way, but the youth " in white garments far outgoes the reſt; and as " I ſee, he hath already ſafely paſſed the ſlough " of *Deſpond*, and hath almoſt reached the gate."

" *Keep* him in your view, then," rejoined my *companion*, " and obſerve what ſhall befal

" him

" him on his pilgrimage. He is of the family " of CHRISTIAN; ſo that, for the ſake of his " fathers, you will take the greater intereſt in " his adventures: and when next we meet, you " ſhall tell me whether the way has proved leſs " perilous to him, than it did of old time to " thoſe who trod it before him."

When he had thus ſpoken, Mr. SAGACITY took his leave of me; and I, pleaſed with the opportunity of beholding the progreſs of a youth, with whoſe countenance and deportment I was ſo greatly taken, continued to watch him, and that with more attention than at firſt.

Then I perceived that he had in his hand a book, like unto that which EVANGELIST had given to the pilgrim CHRISTIAN; and as he walked, he ſometimes read therein, and ſometimes he fixed his eyes on the ſhining light which was over the gate, towards which he bent his courſe. Alſo it was not long before he reached the gate; and being at it, he put forth his hand and knocked. Now I ſaw not that any arrows were ſhot at him from the caſtle of BEELZEBUB, neither did the terrible dog come forth to aſſault him; but the porter, who was named GOOD-WILL, quickly opened the gate unto him, and demanded of him who he was, and whence he came.

" My name," answered the young man, " is " GOOD-INTENT; I am of the lineage of " CHRISTIAN, being indeed the great-grand- " son of his first-born MATTHEW, who took " MERCY to wife: I come from the town of " *Sincerity*, and I am on my way towards the " *Cœlestial City*."

" Then," said GOOD-WILL, " thou comest of " a good parentage, and thy countenance agreeth " thereto? for I have seen many of thy race, " who have travelled this way before thee; " and truly thou dost much resemble them. " Enter freely, young man, and proceed on " thy journey; but walk warily, lest thy fur- " ther progress prove not answerable to thy " good beginning."

" I have little fear," said the young pilgrim, " that I shall miss my road."

" Be not too confident," said GOOD-WILL; " thou mayest find it more difficult to con- " tinue in the right way than thou art yet " aware of."

GOOD-INTENT.—" But I have a map of the " road, the same which was used by Mr. " GREAT-HEART in his journey; and I have " also been farther instructed by my father PRE- " CEPT and my mother EXAMPLE, who are " themselves both gone to the *Cœlestial City*, and " would gladly have taken me thither with " them,

" them, but that the meſſenger who was ſent " to call them forbad them to ſtay for me."

GOOD-WILL.—" That map is not without " its uſe; yet is it of leſs value now than for- " merly it was, by reaſon of the changes which " of late have taken place."

GOOD-INTENT.—" Will you not tell me, " Sir, what changes have occurred, that I may " learn to avoid ſuch dangers as I now am un- " prepared for?"

GOOD-WILL.—" I would gladly, young man, " render thee the ſervice for which thou doſt " petition; but it is not permitted me to tell " pilgrims beforehand what temptations are pre- " pared for them; for where there is no con- " teſt, there can be no victory; and without " victory, there can be no reward."

Then the young man ſtood muſing for a while: but at laſt again breaking ſilence, " You " have greatly terrified me, Sir," ſaid he; " I " thought I had ſufficiently prepared myſelf " againſt all the dangers I could encounter: " but if there be others in my way, which are " ſtill unknown to me, I may be enſnared when " I am the leaſt aware, and may fall, never to " riſe again. Is there no counſellor to whom I " may reſort, in caſes of extreme perplexity?"

" Then," ſaid GOOD-WILL, " thou needeſt " not ſeek for a counſellor, when, as I ſee, thou

" haſt the beſt of counſellors in thine hand.
" Let that book be thy conſtant ſtudy and me-
" ditation. Remember what certain aſſurances
" thou haſt that it came to thee from Him who
" cannot lye: remember that it contains every
" thing which it is neceſſary for thee to know
" for thy ſoul's peace. Whenever thou findeſt
" thyſelf in any ſtrait, read in that book, and
" it ſhall be taught thee what it behoveth
" thee to do: for, though the things which are
" come upon the earth ſeem ſtrange unto men,
" yet were they from the beginning foreſeen
" and provided againſt by Him, whoſe eye be-
" holdeth at one glance all time and all ſpace.
" Since His will is not that any ſhould periſh,
" His mercy will at all times uphold in His
" paths the goings of thoſe, who ſincerely ſeek
" to know and to perform his pleaſure; nor
" ſhall any temptation befal ſuch, but that with
" the temptation He will alſo make a way
" to eſcape, that they may be able to bear it.
" Whatever may happen to thee, therefore, pre-
" ſerve that book, though it be at the hazard
" of thy life; for if once thou ſuffer it to be
" taken from thee, thou art at the mercy of thy
" enemies; thou wilt loſe, not the force only,
" but even the inclination, to repel their at-
" tacks; and thou wilt have forfeited all claim
" *to the protection* of Him, whoſe laws thou

" haſt

" haſt deſpiſed, and whoſe covenant thou haſt " caſt behind thy back."

Then I ſaw in my dream that the young man was much comforted by the diſcourſes of GOOD-WILL; and, having thanked him for his advice, and promiſed always to bear it in his mind, he proceeded on his way: and as he went, he read in his book; and after a while, having cloſed it, and put in his boſom, he began to meditate on its contents. His attention, however, was ſoon diverted; for, as he ſtill walked with a very quick pace, he preſently overtook a company of pilgrims, who were travelling more leiſurely the ſame way with himſelf; and as it chanced, he knew moſt of them by ſight; for they had formerly been his neighbours, and indeed were of the beſt quality in all that country. There were the Lord INCONSIDERATE, the Lord PARTY-SPIRIT, and the Lord LOVE-CHANGE; alſo Mr. CURIOSITY, Mr. CREDULITY, Mr. HOT-HEAD, Mr. HATE-CONTROUL, and Mr. DISCONTENT. Now Mr. CURIOSITY and Mr. CREDULITY, in particular, had long been known to GOOD-INTENT whoſe townſmen they were; and he was more glad of the meeting becauſe it was commonly reported that Mr. CREDULITY was akin to FAITHFUL, who had ſo bravely ſuffered at *Vanity* Fair; " And" quoth he to himſelf, " if

" our fathers found it ſo pleaſant and ſo profita-
" ble to go on their pilgrimage together, why
" may not Mr. CREDULITY and I be in no leſs
" a degree comforts to each other?"—So they went on their way together; and GOOD-INTENT ſlackened his pace, becauſe his new companions were unwilling to walk ſo faſt as he did.

So I ſaw in my dream that they fell into much talk one with the other concerning the country from which they came; and after that, they proceeded to ſpeak of the way wherein they were then walking.

Then ſaid Mr. DISCONTENT, " I like not
" this way; I find it rough and very grievous
" unto me."

" That which offends me in it," ſaid Mr. HATE-CONTROUL, " is, that the walls on
" either ſide are ſo high as quite to ſhut out
" from us all proſpect of the country. I like to
" walk in an open plain, where I may turn at
" pleaſure to the right hand, or to the left;
" and not to be confined within a narrow path
" like this."

" Before we have proceeded much further," ſaid my Lord LOVE-CHANGE, " we may chance
" to find ſome other road, by which we may
" purſue our journey more pleaſantly."

" But it is dangerous," ſaid GOOD-INTENT,
" *to turn* aſide into any ſtrange path; ſeeing
" that

" that the Lord of that *Cæleſtial Country*, whi-
" ther we are bound, has expreſly appointed
" unto us this, in the which we are now walk-
" ing, as the only one by which we may reach
" his kingdom in ſafety."

" It might indeed be dangerous," ſaid Mr. CURIOSITY, " to proceed far in any other
" road; but there could ſurely be no harm in
" venturing a little way in one which might
" appear to us more pleaſant than this; ſince
" if we ſaw that after a while it took any
" wrong direction, we might ſo eaſily turn
" back, and regain the path we had forſaken."

" You are in the right," ſaid the Lord INCONSIDERATE.

" For my part," ſaid the Lord PARTY-SPIRIT,
" it is indifferent to me in what kind of road
" I travel, ſo long as I can have the company
" of my friends."

" It is alſo indifferent to me," ſaid GOOD-INTENT, " whether my path be rough or ſmooth;
" for my thoughts are ſo entirely fixed on tha
" glorious place, which I hope will be the end c
" my journey, that the little unevenneſſes of th
" way can in no degree diminiſh the pleaſure
" which I take in meditating on ſuch a ſubject;
" and as for the high walls, which offend Mr.
" HATE-CONTROUL, I had not, till he ſpoke,
" ſo much as taken notice of them; nor can I

"Truly," said GOOD-INTENT, "you pro-
"fess a faith which surpasses my comprehension.
"We are commanded to be able to give to every
"man a reason of the hope that is in us; but we
"cannot give a reason even to ourselves, if we
"have never examined what is the object of our
"hope, nor what the foundation on which it
"rests.

"I perceive that you are of the same mind as
"I am," said Mr. CURIOSITY. "I am not dis-
"posed to take any thing on trust; and, as know-
"ledge is my principal pursuit, I find great plea-
"sure in reading a book, which treats of so many
"rare and wonderful things. Those parts of it,
"therefore, which are the most hard to be under-
"stood, are my favourite study."

"Take heed," said GOOD-INTENT, "that
"you wrest them not to your own destruction.
"There are subjects which our finite understand-
"ings cannot reach; and, if we seek too presump-
"tuously to penetrate into mysteries which as yet
"are but in part revealed to us, those things,
"which should have been for our peace, may
"prove unto us an occasion of falling."

"I have no fears on that head," said Mr. CU-
RIOSITY; "I shall therefore pursue my inquiries
"without scruple; and if the *Interpreter*, to
"whose house we must by this time be drawing
"*near*, cannot satisfy me on certain points, re-
"specting

" ſpecting which I mean to queſtion him, I ſhall " either quit this road, and ſeek elſewhere for a " better teacher, or I ſhall at once conclude " every doctrine falſe, in proportion as I find it " unintelligible."

GOOD-INTENT would have returned ſome anſwer to this diſcourſe, which in truth had much offended him; but that, on aſcending a little hill, they had ſuddenly a proſpect of the road before them, to a conſiderable diſtance.

" Look yonder!" ſaid the Lord INCONSIDERATE; " See before us Mr. INTERPRETER's " houſe."

" How ſhall we know," ſaid GOOD-INTENT, " which of thoſe two manſions it is that belongs " to the *Interpreter?*"—For indeed they deſcried from that place two houſes, whereof that to which they were then neareſt lay a little way off the road on the left hand; but the other was farther on upon the right hand, and ſtood cloſe by the way-ſide.

This laſt was an old and venerable building; but its walls, by reaſon of their ſtrength and thickneſs, had as yet ſuffered none of the decays of time. Behind it lay a garden, in the which were planted all ſuch herbs as are uſeful either for food or medicine; and as many, even the moſt profitable amongſt them, bore goodly flowers withal, ſo the whole plot of ground, being well laid out

and fitly kept, had a fair appearance. But the houſe on the left ſide of the road was a new edifice, and ſeemed the palace of ſome mighty prince; ſo coſtly were its materials, and ſo rare its ſtructure. It ſtood in the midſt of an extenſive pleaſure-ground, curiouſly diſpoſed into lawns, labyrinths, and wilderneſſes, through the midſt whereof did glide a ſtream, which, though narrow, was ſo deep, that I could not perceive that it had any bottom; moreover its courſe was ſo crooked, that methought it reſembled a ſerpent in its manifold turnings and windings. In this pleaſure-ground I could not but obſerve that there were many more flowers, and thoſe ſhining with more gorgeous colours, than in the garden which belonged to the other houſe; but I perceived not that any fruits grew there, ſave ſome which reſembled the fruits of the tree of knowledge of good and evil, which grew in the midſt of the garden of *Eden*.

Now, as I ſaid before, I ſaw that the pilgrims were at a loſs to determine which of theſe two was the houſe at which they ought to ſeek for entertainment; and as they walked on, they diſputed on the ſubject among themſelves. Yet they were all moſt taken with the appearance of that on the left hand, and inclined to petition there for a lodging, if peradventure it might be afforded *them*. *Only* GOOD-INTENT objected, becauſe

the

the building ſeemed ſo modern; "And we "know," ſaid he, "that the *Interpreter* is no "new reſident in theſe parts."

"But we know not," ſaid the Lord INCONSIDERATE; "whether he may not have built "himſelf a new houſe."

"What imports it to us in what houſe he "dwells?" ſaid the Lord LOVE-CHANGE; "we "are not obliged to chuſe him for our hoſt, if we "can be better entertained elſewhere?"

"I am determined," ſaid Mr. HOT-HEAD, "to take up my lodging at the houſe on the left "hand."

"So will I," ſaid the Lord PARTY-SPIRIT, "if my friends agree to prefer it."

"At leaſt," ſaid Mr. CURIOSITY, "we may "ſtep aſide into the pleaſure-ground, and take a "nearer view of it." And with him agreed the others of his party.

But ſtill GOOD-INTENT, who was little ſatisfied with their converſation, doubted in his own mind whether it would be ſafe to turn at all out of the high road, cloſe by the ſide of which he obſerved the right-hand houſe to be placed; but while he debated the matter with himſelf, he unluckily forgot the words of the porter at the wicket gate, and thought not of plucking his book out of his boſom, to ſeek therein for counſel.

So as they went, they came to a bridge, built over that ſtream, which ran through the pleaſure-grounds on the left ſide, and which here croſſed the great road; and juſt beyond the bridge there was a gate, through which was the way up to the houſe. Now the pilgrims were faint and weary with their journey, and as they viewed the ſtream, the waters thereof did ſeem to offer them a pleaſant refreſhment; ſo the Lord INCONSIDERATE and Mr. HOT-HEAD did forthwith ſtoop down and drink, and the others were not ſlow to follow their example; only GOOD-INTENT doubted whether it might not be more expedient to forbear, till he ſhould come to the houſe, where, by the command of the Lord of the way, all things that were proper for the entertainment of pilgrims were plentifully provided for them. But Mr. CURIOSITY had a cup of coſtly workmanſhip, which poſſeſſed the property of exciting thirſt in all who held it near their lips; and, having filled it with the water, he preſented it to GOOD-INTENT, who had no ſooner taken it in his hand, than its hidden power overcame him, and he was unable to forbear drinking at one draught all that it contained; nay, he afterwards filled it twice or thrice himſelf, and drank again.

Now I ſaw in my dream that it ſtill wanted ſome hours of night, and the ſun, though a few *paſſing clouds did* ſometimes veil his brightneſs,

did

did yet give ſufficient light to enlighten all who dwell upon the earth: but, as the pilgrims drank of the water of that ſtream, a black miſt began to ariſe from beneath the ground, and to ſpread itſelf around them, and preſently the face of the heavens was concealed from their view, and they were left in total darkneſs; neither durſt any man venture to move from the place wherein he ſtood, either backwards or forwards, for he knew not where he ſhould ſet his foot. Then cried they all one to another, "What ſhall we do?" But no man was able to be a guide unto the reſt. At laſt they deſcried advancing towards them, from the houſe on the left hand, one who bore a torch in his hand; ſo they were glad when they ſaw him, and as he drew near they made obeiſance to him, and beſought him that he would deliver them out of the darkneſs which ſurrounded them.

Then the man, whoſe name was FALSE-REASONING, told them that for that purpoſe was he come; "For," ſaid he, "my maſter has beheld "your diſtreſs from the windows of his palace; "and, as it is his eſpecial office to ſuccour pilgrims "who have loſt their way in the miſts of *ignorance*, "which hereabouts are very common, he has ſent "me forth to give you light, and to guide you in "ſafety to his gates."

Then ſaid Mr. CREDULITY, "We are much "beholden to thy maſter; and though before we

"receive

"received this mark of kindneſs, we differed "from each other in opinion, we may all now "confidently aſſure ourſelves, that he is of a "truth that good *Interpreter*, to whoſe houſe we "were directed."

"But is he indeed the ſame," ſaid GOOD-INTENT, "who heretofore proved ſo excellent a "friend to CHRISTIAN?"

"He beareth the ſame title," ſaid FALSE-REASONING, "but with much better claim to it; "for that old gentleman, of whom you ſpeak, "even in his beſt days, could do nothing more "for pilgrims than repeat to them a few trite "ſayings, and give them a lodging at his houſe; "whereas my maſter will ſhew you ſuch won-"ders, as have never been ſeen before ſince the "foundation of the world; he will impart unto "you ſuch wiſdom, as it is reported your firſt "parents thought it worth their while to forfeit "*Paradiſe* to obtain; and he will beſtow upon "you ſuch privileges, as no one but himſelf did "ever poſſeſs the power to confer."

"It is well for us that we have met with ſuch "a friend," ſaid my Lord INCONSIDERATE.

"Let us inſtantly accept his invitation," ſaid Mr. HOT-HEAD.

"Anything rather than continue in this dark-"neſs," ſaid Mr. DISCONTENT.

"This

"This new *Interpreter* will prove more ſer-
"viceable to us than the old," ſaid the Lord LOVE-CHANGE.

"There can be no doubt of that," ſaid Mr. CREDULITY.

"I burn with impatience," ſaid Mr. CURIOSITY, "to ſee and to hear thoſe rare things
"which we are promiſed at this houſe."

"And I," ſaid Mr. HATE-CONTROUL,—
"to enjoy thoſe new privileges of which this
"man ſpeaks."

"Gentlemen," ſaid the Lord PARTY-SPIRIT, "whitherſoever you go, I will go; for
"I never deſert my friends."

"I pray you," ſaid GOOD-INTENT unto him who bore the torch, "is the old INTERPRE-
"TER yet alive?"

FALSE-REASONING—"It can ſcarcely be
"ſaid that he is; for his extreme old age hath
"quite benumbed his faculties, and reduced him
"to a ſtate of abſolute dotage. He could not
"indeed have been kept out of his grave ſo long,
"but by the ſtrong cordials which have been
"adminiſtered to him by a certain mountebank,
"named PRIEST-CRAFT, who finds his own
"advantage in uſurping the old gentleman's
"authority over the baſer ſort of pilgrims who
"travel this road."

GOOD-INTENT—" But which is the houſe " whereat CHRISTIAN was ſo hoſpitably en- " tertained ?"

FALSE-REASONING—" He lodged at that old " ruinous manſion, which ſtands a little be- " yond my maſter's, and on the oppoſite ſide of " the road."

GOOD-INTENT—" And could not we alſo " obtain a lodging there ?"

FALSE-REASONING—" You might proba- " bly be admitted to ſleep there, nay, and have " a potion adminiſtered unto you to make your " ſleep the ſounder ; but you would find none of " that delicious fare which my maſter collects " from every quarter of the globe for the nou- " riſhment of ſuch travellers as come unto him ; " of the excellence whereof you may ſpeedily " judge for yourſelves, ſince the hour of his " banquet draws near."

On hearing this, moſt of the pilgrims quick- ened their pace ; but GOOD-INTENT ſtill heſi- tated ; for having been accuſtomed all his life to hear the praiſes of the ancient INTERPRETER, he could not lightly perſuade himſelf that any houſe could be fitter than his was for the accom- modation of pilgrims.—Yet he feared to be left to wander alone in darkneſs.—He once be- thought himſelf of his book, and plucked it out *of his boſom* and opened it; but as he was

wall

walking, though ſlowly, after the reſt, the motion of his going did render his hand unſteady to hold it: moreover the glare of the torch of FALSE-REASONING did much dazzle his eyes. So he ſatisfied himſelf that it was impoſſible to read at that juncture, and therefore did not perſevere in the attempt; but recloſing the volume, he put it back into his boſom, and ſaid to himſelf, "If I like not my entertainment to night, "I can but reſume my journey in the morning, "and repair to the houſe at which my fathers "were lodged. The miſt may be then diſ-"perſed, and I may be able to diſcern my way; "but at preſent I ſhould periſh in the darkneſs, "if I imprudently refuſed to avail myſelf of the "light which this man's torch imparts unto "me."—So he walked on more confidently; and as they approached the palace, behold it was all illuminated, and the lamps which were within caſt forth ſuch a ſplendour, that the pilgrims imagined the light of day reſtored unto them.

Then Mr. CURIOSITY inquired of their guide, what were his maſter's name and parentage.

FALSE-REASONING—"His name is PHILO-"SOPHY: he is the ſon of REASON and of NA-"TURE. The place of his birth is not cer-"tainly known; but it is generally believed that "his infancy was ſpent in *Egypt*, where he was "nurſed by FABLE; and that he afterwards paſſed "*his youth in Greece*, where the SCIENCES traine

" him to maturity. After that, various misfor-
" tunes befel him, and he lived many years in an
" obscure and tedious exile: but lately, having
" been invited by LEARNING to return into *Eu-*
" *rope*, he has been universally received with such
" honours as have amply repaid him for the un-
" merited slights which had formerly been shewn
" him. There is one country in particular of which
" he has been appointed sovereign law-giver;
" and where divine honours are paid to him.
" Yet such is his zeal for the general interest of
" mankind, that he does not restrict his services to
" any single nation, but has built this palace by
" the side of the high road, for the reception of
" pilgrims from all regions of the earth; and, as
" his knowledge is universal, he readily imparts
" to all his guests such instructions, as they may
" be either willing or able to receive."

By this time, they drew very near unto the palace; and they could hear within its walls a confused noise, like the sound of many voices: also they could discern through the windows large companies of people in every department. Then Mr. CURIOSITY asked, who all those persons were.

FALSE-REASONING--"All whom you see within
" are my master's pupils, men, who coming to lodge
" at his house as you do now, have been so much
" *taken with* the wonders they have seen there,
" *that they have* desired to remain with him for
" a season

" a ſeaſon, in order to have ſufficient leiſure to " receive his inſtructions, and to contemplate " his works; and how well ſome of them have " profited by his leſſons, you will have an op- " portunity of judging to-morrow by your own " obſervations, when you ſhall be permitted to " viſit the academy."

They now entered a ſpacious and magnificent hall, where many attendants were in waiting to receive them; and paſſing thence through ſeveral other rooms ſuperbly decorated, they were at laſt uſhered into the banquet-chamber, where they found the maſter of the houſe ſurrounded by a very numerous company of his gueſts, who all came forward to ſalute them. From the account which had been given them by the way of the paſt life of Mr. PHILOSOPHY, the pilgrims had expected to find him a very aged man; they were therefore ſomewhat ſurpriſed at his youthful appearance, which they could not but remark, although, in order to diſguiſe it, he wore a *Grecian* mantle, and a *Roman* veſt. He welcomed them with extraordinary courteſy, and made them a long harangue, which afforded them occaſion to admire his fluency of ſpeech, and wonderful erudition; nevertheleſs, even thoſe among them who paid the greateſt attention to what he ſaid, could not take upon themſelves *to affirm* that they clearly comprehended

a ſingle ſentence of it; but they modeſtly imputed this circumſtance to their own incapacity, rather than to any intentional obſcurity on his part; and the feaſt being now brought in, they ſeated themſelves at the table, in the order appointed by their hoſt.

It was the fortune of GOOD-INTENT to be placed between two of the gentlemen whom they had found with Mr. PHILOSOPHY on their arrival, whoſe names were Mr. FREE-THOUGHT and Mr. PLAUSIBLE; and their converſation pleaſed him ſo well, that he began to find himſelf in better ſpirits, than he had ever been ſince he had firſt conſented to turn aſide out of the great road. But, while he was talking with them, he chanced to caſt his eyes on a company of men who ſat apart from the reſt: he could not ſee their faces; for they were all muffled up in thick clokes, and wore caps of a groteſque ſhape, pulled down over their eyes; but there was ſomething in their appearance which inſpired him with an involuntary terror; and he could not refrain from inquiring of his two companions, who thoſe men were.

"They are not worth your attention," ſaid Mr. PLAUSIBLE; "they are ſome of the vaſ-
"ſals of the lord of this palace, and never act
"*but by his* order."

"But

" But wherefore are they armed?" ſaid GOOD-INTENT; for he perceived that they all wore daggers in their girdles.

" It is no more than neceſſary," replied Mr. PLAUSIBLE; " for you muſt know that Mr. " PHILOSOPHY, though a friend and well-" wiſher to all mankind, is yet ſo unfortunate as " to have many enemies, of whom the principal " are two fierce giants, named SUPERSTITION " and DESPOTISM. By theſe, and by their " ſubjects and allies, he is frequently aſſaulted; " and being himſelf of a diſpoſition averſe from " warfare, he is obliged, for the ſake of his " own ſecurity, to keep in his ſervice certain " armed men, who may be ready, in caſe of any " ſudden aſſault, to defend him and his property " from violence."

" From what my friend has been ſaying," interpoſed FREE-THOUGHT, " you may perceive, " Mr. GOOD-INTENT, how rightly you have " addreſſed yourſelf in coming to this houſe; " for you cannot be ignorant of the many injuries which your own kinsfolk have ſuſtained " from thoſe who are now the enemies of Mr. " PHILOSOPHY. You will not, therefore, aſ-" ſuredly refuſe to unite with us, as in one " common cauſe, and aſſiſt us to exterminate " both DESPOTISM and SUPERSTITION, with

" all the miniſters of their violence, from the " earth."

GOOD-INTENT, indeed, recollected, that, before he had ſet out from his own country, he had heard many inſtances of the cruelty and injuſtce of thoſe two giants; but as he had underſtood that for many years paſt they had been reſtrained from making any inroads into the regions through which the way of the pilgrims lay, he was uncertain how far it might be expedient for him to quit that way, in order to make war on them in any diſtant country. However, as it was then late, he would not enter into a full diſcuſſion of the ſubject, but told Mr. FREE-THOUGHT that he would talk further with him in the morning; and preſently afterwards the whole company retired to reſt.

GOOD-INTENT, being tired with his journey, ſoon fell aſleep; and though I never heard him relate his dreams, I could perceive that they were very delightful unto him; for ſometimes he ſmiled in his ſleep, and ſometimes I heard him exclaim, " The golden age reſtored! The " reign of *Reaſon!* Univerſal peace, and free- " dom uncontrolled!"—Now when it was morning, he awoke, roſe from his bed, and attired himſelf; and taking his book from the table on *which* he had laid it the night before, he was *going, according* to his uſual cuſtom, to read a

certain

certain portion of it before he quitted his chamber; but one named IMPATIENCE came to call him to attend Mr. PHILOSOPHY, who was ready to ſhew the pilgrims his ſignificant rooms; ſo he put the book unopened into his boſom, and went haſtily down to the hall.

Now when all thoſe who had arrived at the palace the night before were met together, Mr. PHILOSOPHY came forth unto them; and firſt he had them into his academy, where all his pupils were buſied in their ſeveral ſtudies and occupations; but their labours appeared ſo unlike thoſe of other men, that the pilgrims were filled with wonder, and could not help aſking ſome queſtions of their conductor, who readily undertook to anſwer their inquiries.—

"From the extraordinary works which are "performed by my pupils," ſaid he, "you may "beſt learn in what eſtimation to hold the in- "ſtructions which they have received from me. "Do you ſee him who is arranging in ſuch ex- "act order his heaps of ſtones and cockle-ſhells? "I have taught him to decypher characters un- "intelligible to vulgar eyes; ſo that he is able "to read on every foſſil the true date of the "time at which it was firſt depoſited in the bed "of earth from which he dug it; by which "means he can now ſet at defiance all other "*chronologiſts* and hiſtorians, ancient and mo-

" dern, and add in one moment myriads of un-
" counted ages to the antiquity of the world
" which we inhabit.—Not far from him, you
" may perceive, on a table, a globe of glaſs.
" It is a ſmall fragment of the ſun, lately ſtruck
" off by the tail of a comet. As ſoon as I ſaw
" that, by its rotatory motion, it had obtained a
" ſpherical figure, I ſeized it, and gave it to
" him, whom you may ſee ſo intently watching
" it. In about forty thouſand years, by which
" time it will be properly cooled, he will have
" the ſatisfaction of ſeeing it covered with herb-
" age and with trees; ſoon afterwards, all kinds
" of animals will ſpontaneouſly ſpring from it;
" and laſtly it will bring forth men, who of
" courſe will reaſon and converſe as we do.—
" He who ſits next, is employed in changing
" flowers into butterflies; which he effects by
" infuſing into their component parts a deſire of
" loco-motion.—You may ſee a projector of a
" lower order, who is filling bladders with air
" for the purpoſe of flying; and another, who is
" buſied in the conſtruction of a boat, in which
" he propoſes to ſail at the bottom of the ſea.—
" But, a little further on ſits my favourite ſcho-
" lar, who is occupied in preparing the elixir
" of *Human Perfectibility*; of which if a man
" *taſte, he* ſhall forthwith become incapable of
" *feeling* the decays of age and ſickneſs; and

" ceaſing

" ceaſing to eat, drink, or ſleep, he ſhall ſpend " his time chiefly in leaping or dancing; till, " by the virtue of this medicine, death ſhall be " totally baniſhed from the world, and the hu- " man race continuing daily to increaſe, and " ſuſtaining no diminution, ſhall cover the whole " ſurface of the earth, and the want of local " room ſhall to each happy individual preclude " the power of motion."—

Now I ſaw in my dream that aſtoniſhment and admiration at theſe wonderful things deprived the whole company of pilgrims of all poſſibility of utterance, and induced them to regard Mr. PHILOSOPHY with ten-fold veneration; " For," thought they, " if theſe be the " works of the ſcholars, what may not the " power of the maſter achieve?"

So he went on with this diſcourſe to them, and he ſaid, " There are many others among my " pupils, whoſe employments are no leſs worthy " of your attention than what you already have " beheld; and if you are willing, you may all " become partakers in the benefits which they " derive from my inſtructions. But firſt I muſt " ſhew you other ſights, which will be profit- " able unto you and from which you may learn " to form a true eſtimate of the value of all " the things which are to be met with in this " *world.*"

Then he led them away to a room, in which there was a window that looked out upon a wide common; and there appeared on the common a large company of naked men.—

"Who are thoſe men?" ſaid Mr. CURIOSITY.

"They are brethren," anſwered Mr. PHILOSOPHY; "watch, and ſee what ſhall be done "unto them."

So they looked, and beheld one come unto them; and to ſome of them he gave purple garments and crowns of gold, and to others, changes of raiment and fine linen; but the greater part he clothed in rags, and putting ſpades and pick-axes into their hands, he compelled them to dig precious ore and jewels out of the earth, and to give them unto thoſe who ſtood by idle, while for themſelves they found but a few roots whereon to feed, as a recompenſe for their ſore labour.

Then ſaid all the pilgrims, "What meaneth "this?"

And Mr. PHILOSOPHY anſwered them, 'You ſaw that at firſt the men were all alike, 'none of them was greater, and none leſs than "his fellows; till he whom you ſaw come un- "to them, whoſe name was SOCIAL-ORDER, "did firſt make a difference between them. "*And you have* beheld how unjuſtly he has

"dealt

" dealt with them; how he has exalted a few,
" and given unto them power to trample on the
" many. Such are the abuſes which through
" him have been introduced into the world.—
" But follow me to another place, and you ſhall
" ſee greater evils than theſe."

Then Mr. DISCONTENT groaned; but they all followed their conductor, who brought them where there was a view of a black and gloomy tower. The narrow crevices which ſerved inſtead of windows were grated over; but he bade them look between the bars, and they deſcried within certain priſoners, who lay fettered in a damp and noiſome dungeon.

Then ſaid the Pilgrims, " What means
" this?"

" You may have already heard," ſaid Mr. PHILOSOPHY, " that I have two mortal foes, who
" are alſo the foes of the whole human race, and
" againſt whom all who deſire to become m
" diſciples muſt ſwear eternal enmity. T
" tower which you behold is the ſtrong hold
" one of them, even of the giant DESPOTISI
" and the captives whom you ſee within a
" victims of his cruelty,"—

Then ſaid Mr. HOT-HEAD, " Let us in
" ſtantly ſtorm the gates, and ſet them free!"

" Your zeal is commendable," ſaid Mr.

PHILOSOPHY; "but wait a moment, and be-
"hold the event."

So they looked, and preſently they ſaw a woman gorgeouſly attired, with a red cap on her head, who ſuddenly roſe out of the ground, bearing a lamp-poſt in her hand; and when ſhe had ſtricken therewith the walls of the tower, they ſunk with a mighty craſh, and became a heap of ruins. Then the pilgrims rejoiced in the hope that thoſe who had been impriſoned within would now recover their freedom; but Mr. PHILOSOPHY was not willing that they ſhould ſtay to ſee what became of the captives, but led them haſtily away to another apartment; as they went, however, Mr. CURIOSITY inquired the name of her who had thrown down the tower, and was told that ſhe was called LIBERTY.

So they came next to a place where they ſaw a throne raiſed high, and there ſat on it a woman who was clothed in white raiment, but it was deeply ſtained with blood: alſo on her breaſt ſhe wore a bloody croſs. And when ſhe waved her hand, a great multitude of men appeared before her. Then ſhe blew forth from her lips a flame, which in a moment faſtened on their garments; and behold the men fell together in a heap, and were all quickly conſumed to aſhes.

Then

Then were the pilgrims much diſmayed, and they aſked trembling, "What meaneth this?"

Then ſaid Mr. PHILOSOPHY: "I ſhewed "you at the laſt place, the cruelty of DESPO- "TISM, one of the enemies by whom I and my "friends are continually perſecuted; you now "behold the triumphs of the ſtill more terrible "giant SUPERSTITION. Theſe are the ſacri- "fices in which he delighteth, and in execut- "ing which the miniſters of his will are con- "tinually employed."

"But who is ſhe," ſaid Mr. CURIOSITY, "who ſits on the throne, and by whom this "deed of horror has been performed?"

"She is the eldeſt daughter of SUPERSTI- "TION," ſaid Mr. PHILOSOPHY, "and her "name is CHRISTIANITY."

GOOD-INTENT ſtarted. He had hitherto followed, loſt in wonder, and without conſideration had partaken in the emotions of the reſt; but now, though he was ſtill incapable of arranging the reflections which crowded tumultuouſly on his mind, yet he could no longer conceal from himſelf, that he was in the houſe of one who was an enemy to his king; and the conſciouſneſs of this filled him with an uneaſineſs, in which he was aſtoniſhed to ſee that none of his companions appeared to partake. They all followed Mr. PHILOSOPHY as complacently

as at firſt; but GOOD-INTENT longed to diſengage himſelf from the company, though for the preſent he ſaw no good opportunity of effecting his eſcape, becauſe their conductor had cloſed behind them every door through which they had paſſed; wherefore, ſatisfying himſelf that no obſtacle to his departure could exiſt on their return, he yielded to the perſuaſions of Mr. CURIOSITY, and with the reſt proceeded ſtill further.

Then Mr. PHILOSOPHY brought them to a place, where they ſaw an aſſemblage of men of all conditions. Some were employed in various works of labour; but as they worked, they ſung with merry hearts; and, when their taſks were ended, they aroſe, and danced upon the green: ſome were counting the profits they had gained by merchandiſe; and ſome, in gayer clothing, were engaged in various ſports, and ſeemed to know no buſineſs but their pleaſure. Yet were the pilgrims greatly aſtoniſhed at the air of cheerfulneſs, which was viſible on every countenance; for the men were all linked together by two ponderous iron chains, the ends of which were graſped by two mis-ſhapen giants, who ſat on a rock, and viewed their captives with malignant exultation.

"Who are thoſe hideous monſters," ſaid Mr. CURIOSITY, "who hold enthralled ſo many of "*our fellow* creatures?"

"You

"You now behold my enemies in perſon," ſaid Mr. PHILOSOPHY; "he who wields the "ſceptre in his hand is DESPOTISM, yet, "though the enſigns of royalty are his, even he "is ſubject to the control of SUPERSTITION, "his ſtill more imperious brother, who bears "the flaming torch."

"But thoſe fools are worthy to wear "their chains," ſaid Mr. HATE-CONTROUL, "who purſue their ſports and occupations with "ſuch gay levity, making no effort to free "themſelves."

"Condemn them not too haſtily, ſaid Mr. PHILOSOPHY, "leſt your cenſure ſhould ex- "tend further than you as yet ſuppoſe; and "know, that thoſe men, of whom you thus con- "temptuouſly ſpeak, are themſelves inſenſible "of their own ſervile condition. For ſuch is "the magic power of thoſe fell giants, that "they can render inviſible the chains which "they impoſe, and ſo lull to ſleep the faculties "of thoſe who wear them, that they feel not "the yoke, even while it galls their necks.- "But look again, and a new ſcene of things "will diſcloſe itſelf."—

Then they looked, and beheld a perſon ſingularly attired; for his garments were made all of paper, and on every fold were printed in legible characters the words *Rights of Man*. He ad-

vanc

vanced towards the crowd, bearing in his hand a large mirror, which he held in ſuch a manner as that every man in his turn ſaw therein his own image; and ſuch was the virtue of that glaſs, that as he looked in it, his eyes were opened, and he perceived his chains. In a moment the voice of mirth ceaſed among them; and nothing now was to be heard but groans and lamentations, intermixed with expreſſions of fury and revenge againſt the tyrants who had thus enſlaved them. The pilgrims pitied them, and waited with ſome anxiety to ſee what would be the effects of the new ſpirit which had been thus excited among them; when on a ſudden he who bare the glaſs ſtepped forward, and preſented it to the gueſts of Mr. PHILOSOPHY.

Mr. DISCONTENT was the firſt who caught in it the reflection of his own figure; and what was his horror, when he beheld around his own neck two chains, reſembling thoſe with which the other captives of SUPERSTITION and DESPOTISM were loaded? He ſtarted back aghaſt, and Mr. HATE-CONTROUL caught a ſimilar view;—he gnaſhed his teeth with deſpite; and Mr. HOT-HEAD, who came next, was altogether mad with fury. Surpriſed at their ravings, Mr. CURIOSITY preſſed forward to look; and when he perceived at once his own condition, *and that of* his companions, he ſeized the

arm

arm of GOOD-INTENT, and drew him towards the mirror. After them came the reſt; and all, in like manner, diſcovered with aſtoniſhment their ſtate of bondage. All too now felt themſelves even bowed down by the weight of the chains, of which, but a few moments before, they had been unconſcious; and while ſome raged and others wept at the thoughts of the captivity in which they were holden, all were exerting their utmoſt efforts to break their bonds, or at leaſt to looſen them from their necks; but all in vain; the more they ſtruggled to free themſelves, the tighter did the tyrants ſeem to draw the chains. At laſt they addreſſed themſelves, to Mr. PHILOSOPHY, and beſought him to deliver them.

"You aſk of me more than I am able to do "for you," anſwered he: "I have already ren- "dered you the greateſt ſervice in my power, "by bringing you to a ſenſe of your thraldom; "for, though till now you have been ignorant "of it, you have worn theſe chains even from "your birth; and they are rivetted ſo firmly on "your necks, that, if you yourſelves ſhake "them not off, no external force will be able "to releaſe you from them."

"Alas!" ſaid Mr. DISCONTENT, "our "ſtrength is not ſufficient to break them."

"Yet

"Yet I would die," ſaid Mr. HATE-CONTROUL, "rather than ſubmit to wear them any "longer."

"Let us periſh glorioufly," ſaid Mr. HOTHEAD, "in ruſhing forward to attack the ty-"rants on their lofty ſeat!"

"The time for adventurous daring may come "hereafter," ſaid Mr. PHILOSOPHY: "till "your own necks ſhall be freed from the yoke "of the tyrants, all attempts to overthrow "their power will be fruitleſs. There is but "one way by which your chains can be looſed; "and to ſhew you that way is the only remaining "ſervice I can render you. If you know how "to value freedom as you ought, you will not "think it dearly purchaſed by the uſe of the "means I ſhall point out to you."

Mr. CREDULITY did not heſitate to expreſs his implicit confidence in the directions of his conductor; and all joined in requeſting him to confer on them without delay this promiſed favour, excepting GOOD-INTENT; who, indeed, continued to follow him with the reſt, for he knew not what other courſe to take; but, while his companions preſſed forward with eager impatience, he walked the laſt, melancholy and ſilent.

After they had deſcended ſeveral flights of *ſteps, Mr.* PHILOSOPHY then led them through

many

many crooked ſubterranean paſſages, now bending to the right hand, and now to the left; ſometimes proceeding for a ſhort time ſtrait forwards, and then ſuddenly turning in an oppoſite direction, and leading them backwards almoſt to the point from which they had ſet out. I ſaw, moreover, that in theſe paſſages there was no other light than that which was afforded by numerous lamps, of various colours, ſo diſpoſed as to caſt alternately different ſhades on all objects within ſight of the pilgrims: inſomuch that nothing whereon they looked appeared to their eyes to wear its own proper and natural hue. At laſt, they reached a brazen door; which being opened unto them by Mr. PHILOSOPHY, they entered a temple of black marble. From it, as well as from the paſſages which had led to it, every beam of the light of heaven was excluded: nor did the pilgrims find here even ſuch lamps as had hitherto enlightened their ſteps; only in the midſt of the temple, on an altar, burned a pale and quivering flame. Even the boldeſt of the band, on his entrance, felt his blood congealed with a ſudden horror. Each turned to look on his companions; but for ſome moments, their eyes, unaccuſtomed to the gloom, were unable to diſtinguiſh objects; and in all, the nobler powers of life ſeemed for a while ſuſpended.

By degrees they became more able to penetrate the obſcurity; and they deſcried, though dimly, two portentous forms—they ſuppoſed them the powers to whoſe honour that temple had been built. One ſat on a pile of arms; his garments dropped with gore; and a flight of vultures, hovering above his head, with hoarſe ſcreams demanded of him their accuſtomed food. The other phantom was half veiled in a miſty cloud; for had his whole form been diſcovered, no mortal eye could have endured the terrors of his aſpect. A dragon's creſt appeared to crown his head; his arm reſted on a broken anchor, and the thunderbolt of Heaven was trampled beneath his feet.—

"Here ſeek, and here obtain deliverance!" ſaid Mr. PHILOSOPHY: "Behold I have "brought you into the preſence of thoſe, who "alone are able to give you perfect liberty. "Proſtrate yourſelves before them; and then, "with ſecurity of acceptance, offer the ſacrifice "which the *Powers* of *Freedom* demand."

At theſe words, the pilgrims bowed themſelves to the ground: GOOD-INTENT alone, aghaſt and motionleſs, ſtood ſtill in his place, and obeyed not the voice of his conductor; but as he was behind the reſt, it chanced that his *omiſſion* was not obſerved. When the others *had performed* their homage, the flame on the

altar

altar roſe higher and burned more brightly than before, as if to require their worſhip with a favourable omen. They now felt themſelves emboldened to look with more confidence on the phantoms which their guide had entitled the *Powers* of *Freedom*; and, by the increaſed light they could diſcern, that over the head of him from whom the ravenous birds expected food was written ANARCHY; but over that of his more terrifie compeer, they decyphered the name of ATHEISM.—GOOD-INTENT ſhuddered, and his hair erected itſelf.

Then ſaid Mr. PHILOSOPHY, "Thus far is "well; theſe awful powers receive you as their "votaries. Are you now ready to join in the "ſacrifice which alone is wanting to render "them propitious to your deſires?

"Inſtantly," ſaid Mr. HOT-HEAD: "what "have we to offer which can be acceptable to "them?

"Have you not each a book," ſaid Mr. PHILOSOPHY, "which was given unto you by a "man who called himſelf EVANGELIST?"

"We have," replied the pilgrims.

"That man," reſumed their conductor, "is "the moſt inveterate foe of the Powers who "preſide in this temple; and in no leſs a degree "is he your enemy alſo; ſince the chains, which "*you ſo diſgracefully* wear, could not have been

"forg

" forged without his aſſiſtance. As a token, then,
" that you for ever renounce him and his doc-
" trines, lay your books on the altar before you,
" to be conſumed in that ſelf-kindled flame, as
" an offering to ATHEISM; and then let each
" ſtep forward, and receive from ANARCHY a
" ſword which hath no ſheath, endowed with ſo
" rare a virtue, that, in the ſame moment that
" you graſp it, your chains will ſpontaneouſly
" fall from your necks."

Mr. HOT-HEAD immediately obeyed, and threw his book into the midſt of the flame: the Lord INCONSIDERATE followed his example; and Mr. HATE-CONTROUL, as he did the like, ſaid, " If I hoped for no further advantage,
" I ſhould ſtill think myſelf a gainer, in being no
" longer obliged to burden myſelf with a vo-
" lume, filled with hard ſayings, and ſtatutes
" impoſſible to be borne."

The reſt not immediately advancing, Mr. PHILOSOPHY proceeded in his diſcourſe.

PHILOSOPHY—" You will ſoon perceive,
" that, by the deſtruction of theſe books, the
" preſent ſyſtem of affairs throughout the whole
" world will be annihilated."—

Mr. DISCONTENT came forward, and committed his volume to the flames.—

PHILOSOPHY—" A new order of things will
" *every where* appear."—

The

The Lord LOVE-CHANGE joined in the ſacrifice.—

PHILOSOPHY.—" And thoſe, who now cor-
" dially unite with each other in the purſuit of
" their true intereſts,"—

The Lord PARTY-SPIRIT preſented his book.—

PHILOSOPHY.—" Will ſhare, in that reno-
" vated ſtate, the pure delight, which will be
" imparted to them, not only by the recovery
" of their own freedom, but by the univerſal
" eſtabliſhment of the rights and liberties of all
" mankind."

The latter part of this ſpeech had been addreſſed to GOOD-INTENT; but he neither advancing, nor returning an anſwer, Mr. CURIOSITY preſſed before him, and accoſting Mr. PHILOSOPHY: " Sir," ſaid he, " the extraor-
" dinary veneration, with which the wonders
" I have ſeen at your houſe have inſpired me for
" your wiſdom, diſpoſes me to pay an implicit
" deference to all your counſels; yet, before I
" caſt my book upon that flaming pile, I would
" gladly be ſatisfied by you on one point. I
" am aware that to perſons who have the ho-
" nour to be inſtructed by you, theſe volumes
" are totally unneceſſary; but ſince thoſe of the
" meaner ſort, who want that advantage, ſtill
" ſtand in need of ſome rules for the direction

"

" of their conduct, where—if thoſe are deſtroyed " to which they have hitherto had recourſe— " where are they to find a ſubſtitute?

" Nothing can be more eaſily found," anſwered Mr. PHILOSOPHY. " Let them read " the Koran of MAHOMET, or the Zendaveſta " of ZOROASTER; or let them ſeek a living " example of human perfection, undebaſed by " ſocial laws, uncontaminated by civilization, " unfettered by Chriſtian prejudices, and con- " ſequently unſtained by any crime more black " than occaſional rapine, fraud, and murder, in " the virtuous hordes of ſavage *America*."

" And are MAHOMET and ZOROASTER " then," ſaid Mr. CREDULITY, " perſons of as " great veracity as Mr. EVANGELIST?"

" All my diſciples are of that opinion." replied Mr. PHILOSOPHY.

" You know theſe things better than I do," ſaid Mr. CREDULITY; and with that he followed the example of the reſt.

Mr. CURIOSITY heſitated a moment longer; but preſently, yielding to his impatience to ſee the wonderful effects that were to reſult from the offering, he alſo caſt his book into the flames.

But the ſacrifice was not yet completed; for the ſpirit of GOOD-INTENT was now rouſed: *he ſaw with horror* the conduct of his compa-

nions

nions, and the councils of GOOD-WILL ruſhed ſuddenly on his recollection. Though the things which he had ſeen and heard had made a conſiderable impreſſion on his mind, his former opinions were not ſo far ſhaken, but that he felt within himſelf a determination to part rather with his life than with his book, which he was ſenſible none but the enemies of his King would have required him to reſign; and remembering that he had been directed to conſult it whenever he ſhould find himſelf under any difficulty, he drew it forth from his boſom. Mr. PHILOSOPHY, diſpleaſed that among the men who had followed him ſo far, there ſhould be any one who heſitated to obey his laſt command, extended his hand to ſeize it; but GOOD-INTENT, recoiling from his touch, opened the volume, and read therein, "Beware leſt any "man ſpoil you, through philoſophy and vain "deceit."

"Alas!" cried he, "had I ſooner reforted to "my book for counſel, I ſhould not have ſuf-"fered myſelf to be led hither, to view face "to face thoſe forms of perdition! How great "muſt have been my ſin in turning aſide "from the right road; ſince it has brought on "me the puniſhment which I experience even "in the ſight of that moſt dire of fiends, be-"*fore whoſe* aſpect I feel every high-raiſed hope

"

" die away in my bosom! What will become of " me? What shall I do?"

Then he again opened his book, and found written therein, " Escape for thy life, look not " behind thee." Upon that, he made towards the door, and would have gone forth; but those who had hitherto been his companions, unwilling that by his example their own unrighteous deeds should be reproved, sought to detain him, and to compel him to do even as they had done; but his eagerness to escape, gave him tenfold strength; and while he was struggling with them, Mr. PHILOSOPHY said to his adversaries with a malicious smile, " Trouble not your- " selves to withhold against his will that weak- " souled wretch, who is unfit to be with you " admitted to my higher mysteries. Suffer him " to pass forth, to meet the fate which is pre- " pared for all, who presume, without my " guidance, to tread the mazes of my palace."

Then they stood back, and GOOD-INTENT impetuously rushed out of the temple. But little cause had he to rejoice, excepting in that he was delivered from the view of the hideous form of ATHEISM; for the lamps, which had enlightened his steps when he had passed that way at first, were all extinguished; and in the *thick obscurity* which surrounded him, he soon *made a wrong* turning, and lost himself. His

spirit

ſpirit now ſunk within him, as he wandered along dark and ſlippery ways, where he proceeded few paces without ſtumbling over a kind of rugged ſtones, called in that place *Objections*, which were every where ſcattered about. The air, moreover, was filled with certain venomous winged creatures, ſhaped like bats, which were called *Doubts*, and did oftentimes ſting him ſorely.

At laſt, he deſcried at a diſtance a ſmall glimmering light, towards which he joyfully haſtened; and entering a chamber from which it proceeded, he found there a man, in a changeable-coloured garment, with a maſk on his face. Before him lay a book, like that which GOOD-INTENT had ſo zealouſly preſerved; but he was employed in cutting out half the leaves of it with a knife, which he held in his hand; while from thoſe which he ſuffered to remain, he had eraſed ſo many words, that the reſidue was no longer intelligible. When GOOD-INTENT entered, the man raiſed his head, and aſked him who he was, and what he ſought there.

GOOD-INTENT.—"My name is GOOD-IN-"TENT; I am a pilgrim, and was travelling "towards the *Cæleſtial City*, till it was my un-"happy lot to be inveigled into this palace, "where I have beheld the dreadful face of "*ATHEISM*. As I fled from him, I loſt my "W

" way in the dark paſſages; and, till I deſcried " the beams of your lamp, I was hopeleſs of " ever eſcaping from this endleſs labyrinth."

Then ſaid the man, " If thou flyeſt from " ATHEISM, it is well for thee that thou art " come hither. I alſo am his enemy; and be- " ſide myſelf, thou couldſt not have found any " one able to aſſiſt thy eſcape, and to guide thee " in ſafety through the intricate mazes of this " palace."

GOOD-INTENT heard with joy the diſcourſe of the ſtranger; yet anxious to know him better, before he entruſted himſelf to his guidance, he inquired his name: to which the man replied that he was called RATIONAL-CHRISTIANITY; " And I myſelf," ſaid he, " am alſo a pilgrim as thou art; only I like " not to walk with the herd of vulgar travel- " lers; and therefore, to ſeparate myſelf from " them, I came ſome time ſince to take up my " abode under the roof of Mr. PHILOSOPHY. " But now, if thou art willing to become my " companion, and to conform thy way to my " directions, I will lead thee into a ſafe and eaſy " path, by which, ſooner than thou mayeſt ex- " pect, thou ſhalt arrive at the end of thy " journey."

When GOOD-INTENT heard the ſtranger' *name, it inſpired* him with great confidence, and

and not feeling any miſtruſt of his new companion, he beſought him immediately to lead the way. Then the man aroſe, and taking his lamp in one hand, and in the other the book out of which he had cut ſo many of the leaves, he conducted GOOD-INTENT along paſſages, as intricate as any of thoſe through which he had paſſed before; and now they had proceeded ſo far, that the pilgrim expected every moment to reach the end of his ſubterranean way, and to emerge from the darkneſs in which he had wandered ſo long, when his conductor ſuddenly turned aſide, and brought him into an apartment, which was faintly enlightened by an imperfect beam of clouded day, ſtreaming through a half-cloſed ſky-light.

He here beheld enſhrined a new phantom, whoſe form reſembled that of the giant-brood, who were fabled to have ſprung from the earth; yet, ſeated on a lofty throne, he looked proudly downwards, as from the higheſt heavens: his countenance was ſevere and louring; and haughty as it was, it betrayed a ſecret anguiſh at his inability to break a croſs, which he held in his hands, and was exerting his utmoſt ſtrength to demoliſh.

"Whither have you brought me?" ſaid GOOD-INTENT to his conductor; "and what "unknown *form* do I now behold?"

" Happy mortal," ſaid the other, " who un-
" der my guidance haſt reached the dwelling-
" place of NATURAL-RELIGION, bow thyſelf
" at his ſhrine, and rejoice that thy happy de-
" ſtiny has brought thee to viſit his pure
" abode!"—

But while he ſpoke, GOOD-INTENT, eying the phantom more heedfully, diſcerned his true name written over his head; and it was DEISM. Perceiving then that his conductor had a deſign to deceive him, he delayed not to draw forth his book.

" What doeſt thou?" ſaid his guide.

" I ſeek for counſel where it may be found," replied GOOD-INTENT.

" Thou meaneſt well," ſaid the other; " but
" how wilt thou be deceived, if thou putteſt
" any truſt in what thou mayeſt find written in
" that volume!"

" Doth it not contain the words of truth?" ſaid the pilgrim.

" It doth indeed contain ſome truth," anſwered his conductor; " but ſo intermixed with
" falſhood, that thy weak underſtanding cannot
" know how to ſeparate the one from the other.
" Read rather in my book. Mine, as thou
" ſeeſt, was once the ſame as thy own; but I
" have long employed myſelf in expunging ſuch
" parts of it as were adverſe to my own opi-
" nions,

" nions, and in diſcovering in the pages which " I have ſuffered to remain ſuch occult mean- " ings, as had, for many ages, eſcaped all vul- " gar and unlearned eyes; and I have at laſt ſo " refined it from its droſs, that even he, my " great maſter, whom thou ſeeſt before thee, " permits his votaries to uſe it, as a code of laws " for the regulation of their moral conduct."

" But if," ſaid GOOD-INTENT, " it was de- " ſigned, as I have always been aſſured it was, " as a book of general inſtruction for all man- " kind, can we imagine that the true meaning " of any eſſential parts of it ſhould be ſo occult, " as that it ſhould have remained for the in- " quiries of the preſent age to diſcover? Me- " thinks I could more willingly relinquiſh my " book, entirely, as I was required to do but " now in the temple of ATHEISM, than think " ſo unworthily of him, who commanded us to " believe and to do all things which it ſhould " teach us, as to ſuppoſe that he ſuffered any " paſſages to be inſerted therein, for the expreſs " purpoſe of miſleading ſuch, as with honeſt " and true hearts ſhould ſeek to know his " will."—

And with that, puſhing back the mutilated volume which was offered him, he opened his own, and read, " This is that ſpirit of ANTI- " CHRIST, whereof you have heard that it

"ſhould come; and even now already it is in "the world."—As he read theſe words, the throne of DEISM ſunk, and the phantom himſelf diſappeared; the ſmall part of the ſky-light that had been open, ſuddenly cloſed, and he who bare the lamp fled away; but as he fled his maſk dropped off, and GOOD-INTENT knew his face, that it was the face of HERESY.

By the removal of his lamp, however, the pilgrim was not left in darkneſs as before; for he perceived that from the book which he ſtill held in his hand a radiance proceeded, and ſhined round about it; an aſſiſtance which it had not hitherto afforded him, becauſe he had carried it hidden in his boſom, without attempting to make any uſe of it. Then he remembered that it was written, "Thy word is a "lamp unto my feet, and a light unto my "path;" and rejoicing in the hope which was thus revived in his boſom, he haſtened out of that apartment, and proceeded on his way. Nor was he any longer in danger of loſing himſelf; for at every turning a bright ray darted from his book, and pointed out to him the way which he ſhould take. Only he was ſtill moleſted by thoſe venomous flying creatures, which, though they ſtung him leſs ſorely than before, did yet hover over his head, and fill his ears with the *noiſe of their* flutterings; and ſometimes, gathering

thering round his book, they ſhaded it with their wings, and almoſt hid the light from his eyes. Nevertheleſs he went on with confidence; and at laſt, after climbing up a ſteep aſcent, he found himſelf in a veſtibule, where the rays of the ſun in all their ſplendor ſuddenly broke upon his eyes; the birds of night, not able to endure the brightneſs, durſt follow him no farther, but flew back ſcreaming to their murky abodes; and GOOD-INTENT ſeeing before him an open door, ruſhed through it, and with joy perceived that he had eſcaped out of the palace of Mr. PHILOSOPHY.

The freſh air was very pleaſant to him, after his long ſubterranean wanderings; yet he ſtaid not to amuſe himſelf with any inferior gratifications, but looked eagerly round him to diſcover where he was, and what way he muſt go to return to the high road, his departure from which he ſo ſorely repented.

While he was ſtanding to take the view, he was deſcried by a party of Mr. PHILOSOPHY's retainers, who, from a turret, beheld the plain below. It was ſo rare an occurrence to them to ſee any who fled from their maſter's palace, after having once conſented to become his ſcholars, (the moſt part remaining there gladly to enjoy the pleaſures of the place; and the few who were deſirous to depart, finding no means of

effecting their escape,) that GOOD-INTENT was unto these men an object of great amazement; and some of them reproached him for quitting a house, where he might meet with so much good company; others called to him to return; and others, observing the book which he still bore in his hand, mocked at him for encumbering himself with a burden which they called so useless, and spake many vain and blasphemous words against Him whose laws it contained. Among these last was one named RIDICULE, who, as it chanced, had a bow in his hand; and observing that GOOD-INTENT heeded nothing that was said unto him, but was beginning to run across the plain with all his speed, he vainglorioufly told his companions that he would give them a proof of his skill in archery, by sending a dart, which should strike the book out of the young man's hand; and with that, he presently fitted an arrow to the string, and drew the bow with all his might. The shaft flew through the air, and grazing the hand of GOOD-INTENT, it struck the book; but bounding instantly back from it, fell with a blunted point to the ground. Though the scratch which the pilgrim had received was slight, yet, the dart having been envenomed, it gave him extraordinary pain, and had almost, at the first *moment*, obliged him to drop the book; but *happily recollecting* himself, he exerted sufficient

resolution

reſolution to graſp the precious volume more firmly than ever, and went on his way, without ſo much as turning to look behind him. Nevertheleſs, RIDICULE, being ſhort-ſighted, imagined that he had ſeen his arrow transfix the book; and when he boaſted to his companions of his ſucceſs, even thoſe among them who had ſeen the event moſt clearly were afraid to contradict him, leſt, being offended, he ſhould turn the reſt of his darts againſt themſelves.

Meanwhile GOOD-INTENT having eſcaped out of the pleaſure-grounds of Mr. PHILOSOPHY, had at laſt the ſatisfaction to find himſelf once more in the high road, where he ran forward without ſlackening his pace, till he reached the houſe of the good old INTERPRETER. There he knocked with great violence at the gate; and it was preſently opened to him by the damſel whoſe name was INNOCENT. So ſhe aſked him who he was.

"Alas!" ſaid GOOD-INTENT, "I am one "who can urge little claim to be admitted here, "ſince I have ſuffered myſelf to be ſeduced "from the right way by the wiles of Mr. "PHILOSOPHY, and have beheld the dreadful "myſteries of his palace. And though I have "been ſo fortunate as to eſcape from his laby-"rinths, yet I know not whether I may ſtill preſum

"presume to present myself at this portal, "which I am well aware is only opened to the "faithful subjects of that King, from whose "paths I have traiterously strayed."

Then said the damsel, "This gate is never "closed against penitent and returning sinners. "Yet of all who have been enticed by Mr. "PHILOSOPHY, I do not recollect that any one, "before you, has ever quitted him, and come to "seek admission here. But I pray you tell me "your name, and from what place you set "forth on your pilgrimage, that I may go in, "and shew it unto my master; and I will then "quickly return, and let you know his an-"swer."

Then GOOD-INTENT told her who he was, and whence he came; and when she heard that he was of the lineage of CHRISTIAN, she smiled, and made the greater haste to carry in his petition; and she presently came back, to let him know that her master would willingly receive him. Then she led him in, and brought him to a parlour where Mr. INTERPRETER was sitting. He was a venerable old man, with a long white beard, that reached down even to his girdle; but none of the infirmities of age were visible upon him, as he *who* had conducted the pilgrim to the house of *Mr. PHILOSOPHY*, had falsely reported: on the

contrary,

contrary, there was ſtill a youthful fire in his eyes, and his countenance viſibly expreſſed a mind of undiminiſhed vigour.

He received GOOD-INTENT with great benignity, and congratulated him on his eſcape from a place in which ſo many had found their ruin. "But tell me, young man," ſaid he "in "what manner didſt thou firſt come to a know-"ledge of thy danger? For the principal art "of him who ſo deceitfully aſſumes my name "and office, conſiſts in concealing his deſigns "from ſuch as he has undertaken to enſnare, till "he has brought them ſo far in the way which "leadeth to perdition, that all means of retreat "are cut off from them."

GOOD-INTENT then related to the INTERPRETER all that had befallen him in the palace of Mr. PHILOSOPHY; declaring that, though the conſciouſneſs that he had quitted the right road had from the firſt occaſioned him ſome uneaſineſs, he had not been fully ſenſible that he had put himſelf under the guidance of one who was an enemy to his prince, till he had heard him aſſert that CHRISTIANITY was the daughter of SUPERSTITION; which was ſo contrary to all that had ever before been told him of her, that he aſſured himſelf it muſt have been a malicious calumny; that afterwards the ſight of the dreadful phantoms in the black temple

had ſo greatly diſmayed him, that had he been obliged to make any longer ſtay there, he muſt certainly have died with terror; and he concluded by expreſſing his gratitude to his King, to whoſe merciful preſervation of him he wholly attributed his eſcape.

Then ſaid the INTERPRETER, "You can "never return him ſufficient acknowledgements "for ſo great and ſignal a favour. But while you "are thus declaring the due ſenſe you entertain of it, what is the reaſon that your countenance ſo ill agrees with your words? For "methinks you look more like a man who is "labouring under ſome preſent grievance, than "like one whoſe mind is properly affected with "a recent benefit."

GOOD-INTENT.—"Alas, Sir! notwithſtanding my ſatisfaction at having returned to "the high road, I cannot deny that my ſpirits "are ſtill much dejected. Though I choſe rather to continue to wear the chains with which "I am laden than to reſort to ATHEISM and "ANARCHY for my releaſe; yet the ſight which "has been afforded me of my own ſlaviſh condition has rendered my very life a burden to "me. Cannot you, Sir, tell me of any means "by which I may be delivered?—I am likewiſe "in great pain from the ſtings of thoſe venemous creatures, which ſo ſorely moleſted me,

" as I was wandering in Mr. PHILOSOPHY's " dark mazes, and from the bruiſes I received " in the falls I there met with; alſo I feel an " intolerable ſmart from the wound, ſlight as it " appeared, which was inflicted on my hand " by the arrow of him, who did ſhoot at me " from the turret, as I was making my eſcape."

INTERPRETER. " As for the ſtings and bruiſes, " and the wound, of which you complain, none " do ever enter the houſe of Mr. PHILOSOPHY, " unleſs they be clad in armour of proof from " the armoury of our King, without receiving " many ſuch hurts as thoſe, if nothing worſe " befal them; and at preſent you muſt be con- " tented to bear them with patience, though " hereafter I may be able to provide you ſome " remedy for them. But as for the chains which " ſo greatly trouble you, I pray you ſhew them " to me."

" I do not now perceive them myſelf," ſaid GOOD-INTENT.

" You however feel them," ſaid the INTERPRETER.

" I cannot ſay I do," anſwered the young man; " yet methought their weight did mightily " oppreſs me, while I viewed them in the mirror " of him who was called RIGHTS-OF-MAN."

" You will probably be more ſenſible of them " when you move," ſaid the INTERPRETER.

" I

" Riſe up and walk, and prove whether there be " any bonds which reſtrain your limbs."

Then GOOD-INTENT aroſe; but whether he turned himſelf to the right-hand, or to the left, he could not obſerve that any thing drew him back, or deprived him of the liberty to walk or move which way ſoever he choſe. " It is " true, Sir," ſaid he at laſt, " that I cannot now " perceive myſelf to be in any bondage; but I " remember Mr. PHILOSOPHY told me that the " two giants, who had enſlaved the whole world, " were able alſo, by their magic art, to render " their captives inſenſible of their own condition; " and I am probably again under the influence of " that ſorcery, ſince I can no longer diſcover " the chains, which were ſo plainly ſhewn me " in that wonderful mirror."

" And art thou ſtill ſo blind," ſaid the INTERPRETER, " that thou canſt not diſcern to " whom the imputation of magic belongs? If " thou wert indeed chained, as thine enemy " would have perſuaded thee, yet while thy " bonds were inviſible, and did no way reſtrain " thy freedom in action, it would be difficult to " ſay wherein the grievance did conſiſt; but in " fact this is nothing more than one of thoſe vain " ſhadows, with which PHILOSOPHY, himſelf " the moſt powerful of magicians, doth uſe to " *delude* thoſe who have fallen into his ſnares;

" to

" to the end that, reſorting to him for deliver-
" ance from an imaginary bondage, they may
" fall into a real one, and ſo become the inſtru-
" ments of the horrible deſigns he has formed for
" the ſubverſion of every thing which mankind
" hath hitherto been accuſtomed to hold in reve-
" rence. But the love thou haſt ſhewn for thy
" King, by reſolutely quitting the abode of his
" enemy, in deſpite of all the obſtacles which
" were oppoſed to thy eſcape, renders thee wor-
" thy that the falſe impreſſions which theſe ſor-
" ceries have made on thy mind ſhould be re-
" moved, and that thou ſhouldſt be ſhewn that
" thy temporal as well as thy eternal intereſts
" can only be ſecured by a conduct, in every
" reſpect the reverſe of that to which PHILOSO-
" PHY impels his votaries. I will therefore ex-
" plain to thee, in order, all that did befal thee,
" from the time when thou wert firſt perſuaded
" by thy dangerous companion CURIOSITY, to
" taſte of the ſtream of VAIN-RESEARCH,
" which iſſues from the fountain of PRESUMP-
" TION, and empties itſelf into the boundleſs ſea
" of ERROR. Mr. PHILOSOPHY, finding that
" ſtream poſſeſſed ſuch qualities as might render
" it of conſiderable uſe to him in his attempts
" to miſlead pilgrims, was at a great expenſe in
" turning it acroſs the high road: its original
" courſe having lain very wide therefrom, and

" the

" the extraordinary darkneſs which came upon
" your whole company, is one of the effects
" which are uſually experienced by thoſe who
" drink of its waters. You thus laid yourſelves
" open to the attacks of your enemy; and hav-
" ing but a few moments before walked in ſafety
" by the light of heaven, you became glad to
" follow the dim taper which he had ſent to guide
" you to your ruin. As for the account, which
" was given you by the way, of Mr. PHILO-
" SOPHY himſelf, his very appearance might
" have convinced you of its falſhood; for you
" could not but ſee that his face wore no traces
" of that venerable age to which he pretends.
" In truth, there was one who bore the ſame
" name, and who lived in *Greece* about three
" thouſand years ago; but with him this im-
" poſtor hath not even any affinity; only he
" coveteth to wear robes of the ſame faſhion,
" and to mimic the tones of his voice. Neither
" are his parents ſuch as he pretends. REASON
" indeed will ſometimes, when he is intoxicated,
" call him his ſon; but when he is ſober, he
" conſtantly denies that he is in any way connect-
" ed with him; and as for NATURE, whom he
" would claim for his mother, ſhe never ſaw
" him. His true father is no other than LUCI-
" FER, from whom he inheriteth his pride, and
" *his rebellious* ſpirit; but his mother was a
" mortal

" mortal nymph, called NONSENSE; and by
" her he was firſt inſtructed in the doctrines,
" which now he teacheth to the world. As for
" thoſe ſcholars of his, whoſe labours he com-
" mended to you in his academy, they are of the
" number of thoſe, of whom it long ſince was
" ſaid, 'that there ſhould come in the laſt days
" ſcoffers, who of this ſhould willingly be ignor-
" ant, that, by the word of GOD, the heavens
" were of old, and the earth, ſtanding out of the
" water, and in the water; whereby the world
" that then was, being overflowed with water,
" periſhed; but the heavens and the earth which
" are now, by the ſame word are kept in ſtore,
" reſerved unto fire, againſt the day of judge-
" ment, and perdition of ungodly men.' There-
" fore do they vaunt themſelves, as if, by their
" pretended diſcoveries, both the hiſtory and tra-
" dition of paſt ages could be ſet aſide; as if, by
" their wiſdom, a world could be made, and life
" and a reaſonable ſoul infuſed into the creature
" which ſhould inhabit it, without the inter-
" vention of an almighty agent; and as if, by
" their counſels, this mortal could be taught to
" put on immortality, without the aſſiſtance of
" Him, who only 'hath power to change our
" vile bodies, that they may be faſhioned like
" unto His glorious body, according to the
" working whereby He is able even to ſubdue all
" things

" things unto himſelf."—But I know that you " now are weary and faint in your ſpirit, " through the toils and terrors which you have " this day undergone; and it will be expedient " for you at preſent to take ſome refreſhment, " by which your ſtrength may be revived. I " will therefore defer expounding to you the " true meaning of the ſights which you after- " wards beheld, until to-morrow morning; " when, as ſome of my windows look the ſame " way with thoſe of Mr. PHILOSOPHY, I ſhall " be able to give you a better view of thoſe " things, which he deceivingly ſhewed unto " you."

With that, the INTERPRETER aroſe, and taking GOOD-INTENT by the hand, he led him into another apartment, where a plentiful ſupper was provided; not indeed compoſed of ſuch far-fetched dainties as the pilgrim had been regaled with at the banquet of his former hoſt, but of meats much more nouriſhing and healthful; and after he had eaten a ſufficiency, he was, by the INTERPRETER's order, conducted to the chamber appointed for his lodging, where he enjoyed a comfortable repoſe.

In the morning, as ſoon as he had breakfaſted, Mr. INTERPRETER took him to a window, from which he had a ſight of the common, *whereon ſtood* the company of naked men;

but

but GOOD-INTENT, being now much nearer to them than he had been placed before, could diſcern great miſery in their countenances; for each man was more intent on obtaining the maſtery over the reſt, than on providing for himſelf thoſe things whereof he was the moſt in need; and if any one ſuffered wrong from another, he had no better reſource than to return that injury by a new one; for they were governed by no laws, neither was there any judge by whom the weak could be protected from him that was too ſtrong for him; ſo that every man's hand was againſt his neighbour, until he who was called SOCIAL-ORDER appeared amongſt them. At his approach, their diſcord ceaſed; and though he beſtowed not his favours equally, yet even thoſe for whom he did the leaſt were manifeſtly in a better ſituation than they had been before his arrival; if he had clothed them but in rags, they had reaſon to be thankful, ſince before they had been naked; and if they were conſtrained to labour for the rich, that labour ſupplied them with food for themſelves, for want of which they had before been ſtarving. Moreover GOOD-INTENT ſaw that many of thoſe who had abundance gave freely thereof to ſuch as were in need; that no man durſt any more attempt to do wrong unto another, becauſe SOCIAL-OR-

DER

DER was ready to take the part of every one who was oppreſſed; and that of thoſe, who at firſt had been placed in the meaneſt ſtations, there were many who by their induſtry and prudent conduct obtained places, from time to time, among thoſe who held the higheſt ranks; while there were others, who at firſt had been gorgeouſly clothed, but who, as they waſted their ſubſtance by riotous living, were obliged to exchange their coſtly garments for the rags which the others had caſt off.

"What thinkeſt thou now," ſaid the INTERPRETER to GOOD-INTENT; "whether of the "two is preferable? The ſtate of ſavage man, "where every individual, conſcious of no de"pendance on his fellows, lives but for himſelf; "where conſequently he can attain no advan"tages, but ſuch as his own limited abilities "can procure him; and where the conſtant "inſecurity of property confines all enjoyment "within the preſent moment, and ſuffers no bright "proſpect of futurity to enlarge or ennoble the "mind—or that ſtate of things which, under the "direction of a benign Providence, has been "introduced by SOCIAL-ORDER? Of perfection "this world is not the ſeat; of the wiſeſt human "inſtitutions it is therefore eaſy to diſcover the "defects. The only fair method of judging, is "*to compare* the benefits with the inconveniences

"which

" which reſult from them; but to that end, it is
" neceſſary to view them in all their parts; and
" it is therefore one chief artifice of Mr. PHI-
" LOSOPHY to permit his pupils to behold but
" on one ſide the objects which he preſents to
" them. Where there is a gradation of ranks,
" the occaſional exaltation of the unworthy, and
" depreſſion of the meritorious, muſt, among hu-
" man creatures, be unavoidable; yet, even in
" the moſt corrupt times, ſuch abuſes will not
" be univerſal, ſince moſt of the groſſer vices
" naturally lead to poverty and contempt, while
" godlineſs hath 'the promiſe of the life that now
" is, as well as of that which is to come;' and
" when this world ſhall paſs away, and that which
" is perfect ſhall ſucceed it, then ſhall it evidently
" appear that all things, whether happy or cala-
" mitous in their preſent aſpect, ſhall alike have
" worked together for good to thoſe who have
" loved and obeyed their cœleſtial king."

" I am infinitely beholden to you, Sir," ſa
GOOD-INTENT, " for having ſet me right on
" point ſo important as this. I now percei
" how much I was miſled by that imperfect vie
" which Mr. PHILOSOPHY afforded me; an
" that SOCIAL-ORDER, whom he repreſented as
" the author of all the evils of this world, is, in
" fact, man's trueſt benefactor. But, I pray
" you, let us proceed a little farther. I ſuppo
" co

" could not be equally wrong in the judgment I " formed reſpecting the next ſight which was " ſhewn unto us; in the abhorrence I felt at that " terrible priſon, nor in my zealous admiration " of her who overthrew its walls."

" I do not blame you," ſaid the INTERPRETER, " for the opinions which you were " led to entertain on that ſubject; yet I will " ſhew you that even there you formed your " judgment too haſtily."—

And with that, he led the pilgrim to another place, from which they had a view of the tower. GOOD-INTENT again beheld it with indignation; but the INTERPRETER bade him look around, and he ſaw on every ſide good dwelling-houſes, and flouriſhing lands; till ſhe who was called LIBERTY came, and overthrew the tower; when behold, as it fell, the earth opened to receive it, and where it once had ſtood, the pilgrim now ſaw a lake of blood, whence preſently flowed a ſtream, which deluged all the country round. The fruitful fields were no longer to be ſeen; and as LIBERTY, now riſen to a gigantic height, ſtalked proudly through the crimſon flood, every houſe at her approach changed its form, and became a dungeon, more black and more noiſome than the tower had been which ſhe had overthrown; and inſtead of the few priſoners *who had been* confined in that tower, GOOD-

INTENT

INTENT now perceived that half the inhabitants of the land, with groans which pierced his soul, mourned their hopeless captivity.

"O, Sir!" cried the pilgrim, "what am I "to understand by this? Can this be the work "of LIBERTY?"

"Not, assuredly of true LIBERTY," said the INTERPRETER, "who is a very different per- "sonage from her whom Mr. PHILOSOPHY and "his followers think proper to call such. True "LIBERTY is of cœlestial origin; she is the "inseparable companion of GOOD-GOVERN- "MENT, and her children are PROPERTY, "SECURITY, and PUBLIC-HAPPINESS; but "this false pretender to her name is the sister of "the fiend ANARCHY, by whom she is sent "forth, to endeavour, by her enticing words, "and her magic power, to reduce the whole "world under his dominion. And through the "folly and wickedness of man, and his restless "spirit ever given to change, her conquests "already have been great; insomuch that we "have seen her 'as GOD, sitting in the temple "of GOD.' Nay, though wherever she has "come, the effects of her presence have been "such as you have now beheld, the eyes of the "simple ones are not yet opened; and there are "even those, who would gladly expel from "among them the true and friendly LIBERTY,

the

" that they might give her place to this perni-
" cious ſhadow. But be not thou of their num-
" ber; remembering that of ſuch it was long
" ſince written, ' while they promiſe you Li-
" berty, they themſelves are the ſervants of
" Corruption."

GOOD-INTENT aſſured the INTERPRETER that what he had ſeen would ſufficiently ſecure him againſt the perſuaſions of all who ſought to eſtabliſh the empire of ANARCHY, through the deceits of the ſorcereſs his ſiſter. " But,
" Sir," added he, " what you have ſhewn me
" concerning theſe two laſt ſights has rendered
" me ſo much the more impatient to hear what
" you will tell me of the next; which was the
" firſt thing, of all that I met with in the pa-
" lace of Mr. PHILOSOPHY, whence I derived
" any ſuſpicion that I was among thoſe who
" were the enemies of my king; and though,
" from that moment, I ceaſed to give implicit
" credit to all he ſaid, yet do I feel that your
" explanations are very neceſſary to ſet my
" mind at eaſe, and to relieve it from the evil
" impreſſion which, contrary to my will, he
" made on it."

The INTERPRETER, gladly complying with his requeſt, then led him away to another *place*, whence they could ſee the woman who *wore* on her breaſt the bloody croſs, exulting

over

over the aſhes of thoſe who had been conſumed by the flame which proceeded out of her mouth.

"In this ſcene," ſaid the INTERPRETER, "more clearly than in any other, may be traced "the wiles of him who ſought your deſtruction. "He could not have deviſed more effectual "means to engage you in that pretended war, "which he profeſſes to wage againſt SUPER-"STITION and DESPOTISM, than by ſhewing "you, in all their horrors, the deeds of this "execrable wretch, who is indeed, as he told "you, the daughter of SUPERSTITION, and "to whom DESPOTISM has frequently dele-"gated his power; but whereas he would have "perſuaded you, that in this deformed and cruel "monſter you beheld the figure of CHRISTI-"ANITY, caſt your eyes upward, and ſee "whether there be even any ſhadow of reſem-"blance, ſuch as could deceive the moſt un-"wary."

Then GOOD INTENT looked up, and he beheld ſeated above the clouds another female figure, who in her appearance bore the aſpect of an angel of light, and the excellence of whoſe beauty aſtoniſhed the eyes of all who were able ſteadily to look upon her. Cœleſtial love, firm faith, and ecſtatic hope, beamed on her countenance; and in her hand ſhe bore a banner, whereon was inſcribed, "Glory to "God

" GOD in the higheſt, and on earth peace and
" good will towards men."

GOOD-INTENT gazed enraptured on the glorious viſion; and the Interpreter again addreſſing him, " She whom thou now ſeeſt," ſaid he, " is CHRISTIANITY; and ſuch as ſhe now appears to thee has ſhe ever been; for her heavenly ſubſtance is ſuſceptible of no change nor decay. But ſhe who ſits below, whoſe true name is PERSECUTION, has ever been her moſt inveterate foe. When CHRISTIANITY firſt appeared to bleſs mankind, the whole race of SUPERSTITION openly took arms againſt her, and ſtrove to drive her back to her native abodes; but when, in deſpite of ſuch enemies, her power prevailed, they ſoon feigned themſelves her ſervants, aſſumed her enſigns, and pretended her authority even for the ſlaughter of her own moſt faithful friends; and latterly, as thou haſt already heard, her very name has been aſcribed to this fiend PERSECUTION, by thoſe who ſet their mouth againſt the heavens, and who hope, under that pretence, to accompliſh their treacherous deſigns againſt her.—But look attentively, and ſee what follows."

Then GOOD-INTENT looked, and behold! CHRISTIANITY ſpread her wings, and deſcended *towards* them in all her brightneſs: as ſhe

approached,

approached, the earth ſeemed to feel her influence, and all things that were on it to rejoice in her preſence. Averting her eyes, leſt they ſhould be polluted by the ſight of her enemy's cruelties, ſhe alighted on the ground; and as ſhe waved her banner, every veſtige of horror quickly vaniſhed away; and PERSECUTION herſelf, dropping the white garments which ſhe had worn but to defile them, and the ſacred enſign which her crimes had occaſioned the ignorant to blaſpheme, and appearing in all her native deformity,—fled, pale and trembling, from the face of the offended power. Then GOOD-INTENT looked, to ſee whither ſhe would betake herſelf; and much was he ſurpriſed to perceive that ſhe went ſtraight to the houſe of Mr. PHILOSOPHY; and behold! Mr. PHILOSOPHY himſelf came forth to meet her; and having comforted and embraced her, he put into her hand a phial, of which when ſhe had drank the contents, her ſtrength and boldneſs were renewed. Then he clothed her in other garments; and having put a ſword into her hand, he ſent her forth, to renew her oppreſſions over the face of all the world.

"What am I to think of this?" ſaid GOOD-INTENT; "Is it poſſible that Mr. PHILOSOPHY can have entered into league with her,

" whoſe bloody deeds appeared to have inſpired " him with ſo much horror?"

" He will teach her to refine on all her for- " mer cruelties," replied the INTERPRETER; " for, however he might inveigh againſt her, " while he pretended to conſider her as the mi- " niſter of your king, he was all the time well " aware how valuable her aſſiſtance might be " rendered to his own deſigns. He has now, " therefore, engaged her in his ſervice; and " where his arts ſhall not avail, he will entruſt " to her the advancement of his cauſe, and the " propagation of his doctrines."

" But ſurely they will not be permitted long " to triumph," ſaid GOOD-INTENT.

" It is not my office," ſaid the INTERPRE- TER, " to declare to you the times and the ſea- " ſons, which are not yet made known unto " men. For the trial of the faith of the " righteous are theſe things permitted on the " earth; and he who ſhall endure unto the end, " the ſame ſhall be ſaved. Wherefore, be thou " vigilant; and neither ſuffer thyſelf to be again " ſeduced out of the right path by deceitful " words, nor to be terrified into a wrong one " through any apprehenſion of the cruelty of " PERSECUTION, ſhould it fall to thy lot to be " aſſaulted by her; remembering by what

" authority

" authority thou haſt been forewarned 'not to be " afraid of them that kill the body, and after " that have no more that they can do:' ſeeing " that He only ought to be the object of thy " fear, who, 'after he hath killed, hath power " alſo to caſt into hell."

Now I ſaw in my dream, that though GOOD-INTENT was grieved at the thought of the evils which were coming upon the world, he was yet much comforted in his mind by the view which had been afforded him of the true form of CHRISTIANITY; and having followed his conductor to another place, the INTERPRETER there put a glaſs into his hands, and bade him view through that the ſcene before him.

" It is a glaſs," ſaid he, " which was made by " no other than Mr. PHILOSOPHY himſelf; " and through ſuch glaſſes as theſe did you all " behold that laſt ſcene, on which your enemy " particularly depended for the accompliſhment " of his purpoſe. It is true you perceived them " not; for they were by magic art ſuſpended in " the air before you, and their tranſparency ren- " dered them inviſible to your eyes; and it is in " order to enable you to judge of their deceitful " effects, that I deſire you now to uſe one of the " ſame kind."

GOOD-INTENT then looking through the *glaſs, ſaw* that numerous company of men, who

were ſeemingly ſo happy in their captivity; with the two deformed giants, whoſe chains they wore.

"Now lay aſide that falſe glaſs," ſaid the INTERPRETER, "and look again."

So he looked again, and behold a different proſpect preſented itſelf to his eyes. Inſtead of the two giants, he now ſaw two grave and venerable perſonages, whoſe whole reſemblance to them conſiſted in that one wore a crown, and the other a mitre: moreover the people no longer appeared oppreſſed with any bonds; but while they lived in proſperity and peace, occupied with their farms and with their merchandiſe, a certain number, ſome deputed by their fellows, and ſome called forward by their prince, aſſembled round him who wore the crown, and ſat with him in council, to deliberate on the meaſures requiſite to be taken for the benefit of the whole community: while he who wore the mitre aſſumed no control over the reſt, but was occupied in inſtructing them with brotherly kindneſs, in the duties they owed to their Creator and to each other; fervently praying to Him who evermore ruleth in the heavens for his bleſſings on them all.

"Such as thou ſeeſt," ſaid Mr. INTERPRETER, "*is* the ſtate of thoſe who are ſubject to "*LAWFUL*-GOVERNMENT and CHURCH-

"ESTABLISH-

" ESTABLISHMENT; thoſe two venerable per-
" ſons, who, viewed through Mr. PHILOSO-
" PHY's glaſs, appeared to thee in the gigantic
" forms of DESPOTISM and SUPERSTITION;
" monſters, who have indeed committed the
" moſt deplorable ravages in the earth, and
" whoſe very names are therefore calculated to
" inſpire horror; but who have long ſince been
" driven far from the regions through whi ch
" thou and thy fellow pilgrims have to travel;
" and if ever they reſume their empire, they will
" owe it to Mr. PHILOSOPHY himſelf; who,
" by ſubverting the authority of thoſe who now
" maintain order in the world, will leave the
" nations an eaſy prey to theſe cruel invaders,
" who will ſcarcely neglect ſuch an opportu-
" nity of attempting the re-eſtabliſhment of their
" former power. The mirror of that phantom,
" who bore the name of RIGHTS-OF-MAN,
" was prepared with the ſame magical arts as
" the glaſſes, through which, unknown to your-
" ſelves, Mr. PHILOSOPHY cauſed you to view
" the ſight which is now before you. The men
" who had been deluded with the appearance of
" their imaginary chains, were on the point of
" rebelling againſt their governors, and of in-
" volving themſelves with them in one general
" deſtruction; when fortunately a perſon, whoſe

" name was COMMON-SENSE, threw a ſtone,
" which broke the mirror; and immediately the
" ſpell was diſſolved, and public tranquillity
" was reſtored."

" But hold," ſaid GOOD-INTENT, " though
" you have ſo clearly ſhewn me how falſely
" theſe things were repreſented to me by Mr.
" PHILOSOPHY, yet, on looking more atten-
" tively, I diſcern ſome perſons yonder who
" are loaded with chains of no imaginary weight.
" Who are they? and wherefore are they thus
" oppreſſed?"

" Thoſe," ſaid the INTERPRETER, " are a
" few, who did not, ſo ſpeedily as the reſt, for-
" get what RIGHTS-OF-MAN had taught them.
" He had aſſured them, that of every ſpecies of
" property, which they beheld in the poſſeſſion
" of others, they were entitled to their re-
" ſpective ſhares, That it was allowable for
" them to help themſelves to thoſe ſhares, was
" an inference obviouſly deducible from ſuch a
" maxim; but, unluckily for them, in the an-
" cient archives of the ſtate, a law was preſerved,
" which ſaid, 'Thou ſhalt not ſteal;' and to
" the penalties impoſed by that law are they
" now obliged to ſubmit."

" Their bondage then is juſt," ſaid GOOD-
INTENT: " yet, if rulers are entruſted with a
" power

" power to inflict captivity and death, how can " any man who is ſubject to them conſider him- " ſelf as in a ſtate of ſecurity ?"

" Thoſe rulers whom thou ſeeſt before thee," ſaid the INTERPRETER, " have no power to " ſlay or to impriſon any, but ſuch as are con- " demned by juſt laws and impartial judges ; " but, were it otherwiſe, thy queſtion was an- " ſwered long ago by one who lived under a " worſe government than thou haſt ever ſeen : " ' Wilt thou not be afraid of the power ? Do " that which is good, and thou ſhalt have praiſe " of the ſame ; for he is the miniſter of GOD to " thee for good : but, if thou doſt that which is " evil, be afraid : for he beareth not the ſword " in vain. For rulers are not a terror to good " works, but to the evil.'—Wherefore, if ſe- " curity be thy deſire, let it be thy ſtudy conti- " nually to follow after goodneſs, meekneſs, " temperance : againſt ſuch, in no country, un- " leſs it be where PHILOSOPHY hath eſtabliſh- " ed his dominion, is there any law."

GOOD-INTENT now declared himſelf entirely relieved from all the uneaſineſs which his former imperfect view of things had left upon his mind ; and having moſt gratefully thanked Mr. INTERPRETER for having thus opened his eyes to the truth, and given him ſo many excellent

counſels, he profeſſed his readineſs to ſet forward again on his journey.

But the INTERPRETER invited him to ſtay with him all the remainder of that day; "For," ſaid he, "you would at preſent find yourſelf "much moleſted by thoſe who were lately your "companions, and who, about this time, are "ſetting forth on the expedition to which Mr. "PHILOSOPHY hath impelled them; but they "will ſoon turn into a different road, and to-"morrow morning you may reſume your jour-"ney in peace. I cannot, indeed, promiſe you "that you will travel very far before you fall in "with ſome of thoſe who are enemies to your "king, of whom there are many bands, ſpread-"ing themſelves far and wide over the whole "country through which you are to paſs; but "though it will be your duty firmly to reſiſt "ſuch, whenever they attempt either forcibly "or fraudulently to turn you from your way, it "is yet unneceſſary that you ſhould voluntarily "encounter the firſt fury of the mad troop "which is now about to iſſue forth, and of "which, if it will gratify you, I can afford "you a ſpeedy view."

GOOD-INTENT being deſirous to ſee them, the INTERPRETER led him to an upper chamber, from which they looked directly towards the houſe

houſe of Mr. PHILOSOPHY, and could alſo deſcry a conſiderable portion of the high road. And preſently they ſaw Mr. PHILOSOPHY's gates thrown open, and a numerous company of men ruſh forth. There appeared among them perſons of all conditions; and GOOD-INTENT ſoon diſtinguiſhed, in the midſt of the band, thoſe whom he had left behind him the day before in the black temple: he alſo obſerved many others, whom he had ſeen among the gueſts of Mr. PHILOSOPHY at ſupper; and particularly he remarked the men with the fierce countenances, who had ſat apart from the reſt, and who wore daggers in their girdles. Theſe were now mingled with the others in one troop: there were, moreover many women in the company; but all bore in their hands ſome inſtrument of death, which they waved above their heads with hideous yellings; frequently intermixing with their cries the moſt horrid blaſphemies againſt Him who reigns on high, and threats againſt all men on the earth, ſuch or excepted as ſhould, like themſelves, acknowlee no other lords than ATHEISM and ANARCH GOOD-INTENT was aſtoniſhed to ſee that th who had been ſo recently his own companio were animated by the ſame frantic ſpirit as t reſt; and he could not forbear expreſſing to th INTERPRETER his ſurpriſe, that, in ſo ſhort time, they ſhould have made ſo great a progre

in ferocity; for though he had beheld with abhorrence their apoſtaſy from their King, he had yet thought ſome of them of too mild a nature to be perſuaded to join in the exceſſes of this deſperate crew.

"When men have once abjured the protection of their Creator," ſaid the INTERPRETER, "they fall precipitately from one wickedneſs to another, while there is none to uphold them. Theſe men, you may remember, were impatient to receive from ANARCHY the ſwords, the very touch of which, Mr. PHILOSOPHY aſſured them, would produce ſuch wonderful effects; and in fact, with ſuch powerful drugs were thoſe ſwords charmed, that, inſtantly on their graſping them, they were all inſpired with the moſt outrageous fury; inſomuch that Mr. PHILOSOPHY himſelf could ſcarcely reſtrain them from falling upon each other in his preſence. He ſoon however recovered his influence over them, and ſucceeded in turning their rage againſt his enemies, whom they are now ſallying forth to attack."

"And whither will they go?" demanded GOOD-INTENT.

"They will continually be led on by deluſive ſhadows," anſwered the INTERPRETER; "and *imagining* that they fight againſt DESPOTISM

"and

" and SUPERSTITION, they will wage war againſt " all who maintain the cauſe of LAWFUL-GO- " VERNMENT and CHURCH-ESTABLISHMENT, " and endeavour to overthrow their ſway in all " countries where they are owned, erecting in " their ſtead that of ATHEISM and ANARCHY; " nay, ſuch is their arrogance, that they think " even to dethrone the king of the *Cæleſtial* " *City*, to whom heaven and earth are ſubject. " —But wait till thou ſhalt enter into the " ſanctuary of GOD; then wilt thou under- " ſtand the end of theſe men."

Then I beheld that the INTERPRETER bade GOOD-INTENT look along the road, on the which he was to travel; and at a diſtance before them, he ſaw a high hill.

" That," ſaid the INTERPRETER, " is the " hill *Difficulty*, which thou muſt aſcend; but caſt " thine eyes to the left, on thoſe dark moun- " tains, to which the path leads which is called " *Deſtruction*, and obſerve that ſteep and craggy " one, which towers above all the reſt; that " is the mountain of *Revolution*. The aſcent of " it is the firſt enterpriſe which thoſe madmen " muſt achieve; and hence truly it may plainly " appear that the children of this world are " ever more regardleſs of toil than the children " of light; for few labours await thee in thy " pilgrimage, worthy to be compared with this " *which they* are about to undertake. All

" y

" paſſes about the bottom of the mountain are " guarded by the troops of LAWFUL-GOVERN- " MENT, who will ſally forth, and grievouſly " annoy them: if they prevail againſt thoſe, " they will afterwards climb up ſlippery paths, " by the edge of terrible precipices, where huge " fragments of rock are continually giving way, " and overwhelming travellers with ſudden ruin; " and even on the very ſummit of the mountain " there are many dangerous bogs, nay, and that " where the graſs appears the greeneſt, where, " if a man chance to tread, he ſuddenly ſinks to " riſe no more. Whereas thy path, though it " be difficult, is ſafe, and thou haſt the aſſurance " that the end thereof will be everlaſting life. " Be not thou, therefore, weary in well-doing; " while thoſe who do ill neither faint through " fatigue, nor ſuffer themſelves to be turned " back by the fear of any danger."

GOOD-INTENT promiſed the INTERPRETER he would never be unmindful of his counſels; and then, deſcending from the houſe-top, the old gentleman led his gueſt into the parlour, where by that time dinner was ready. After they had riſen from table, he ſhewed him moſt of thoſe ſights which he had heretofore ſhewn to CHRISTIAN, and to CHRISTIANA his wife, that through them the pilgrim's reſolution might be the farther ſtrengthened; and leading him

into

into his garden, he there cauſed him to drink of the waters of a well, which was called the well of *Truth*; and after that draught, the pain of the hurts which he had received in the palace of Mr. PHILOSOPHY, which was already greatly abated, was entirely removed, ſo that he felt them no longer.

They ſpent the reſt of the evening in profitable converſation; with which GOOD-INTENT was ſo greatly delighted, that, had not the diſcourſe of the INTERPRETER redoubled his impatience to proceed on his journey, he could have been well-contented to have paſſed the remainder of his life in his company. In the morning he aroſe early; and going to take leave of his kind hoſt, he felt himſelf unable ſufficiently to expreſs the gratitude he owed him; but the INTERPRETER told him that the moſt certain evidence he could give him of it would be by the conſtant obſervance of his counſels; and then, bidding him God ſpeed, he ſuffered him to depart.

Now I ſaw in my dream that the young man went forwards with a good pace; and for a little way he could plainly trace the footſteps of Mr. PHILOSOPHY's furious followers, who had paſt by the day before; who, as they went, had torn down the fences on either ſide of the road, and done what miſchief they could in the lands adjoining;

joining; but he perceived that they had turned out of that road before they came to the *Croſs*, and entered a lane on the left hand, which was their neareſt way to the mountain of *Revolution*.

He was glad to loſe for a time all traces of them; and continuing to go on, he ſoon came to the place where CHRISTIAN's burden had fallen off his back. There he ſtopped; and renewing at the foot of the *Croſs* all his good reſolutions, he humbly implored for himſelf a participation in thoſe benefits, which, through it, had been procured for all, who with true penitent hearts, and a lively faith, were followers of Him, by whom only cometh ſalvation. After he had thus continued a while in prayer, he roſe, feeling himſelf inwardly much ſtrengthened, and proceeded on his journey.

He had not gone far, when he perceived before him a youth, who appeared nearly of his own age, and who was travelling the ſame way with himſelf, but very leiſurely—for he was buſied in making a garland of roſe-buds, which he haſted to gather before they withered, to adorn his hair withal; and, thus employed, he paid little attention to his goings, but ſtepped, ſometimes to the right, and ſometimes to the left, without regarding where he ſet his foot. *When he ſaw* GOOD-INTENT, however, he was

much

much rejoiced, and threw away his flowers, hoping to find greater amuſement in the company of a young pilgrim of ſo pleaſant a countenance. GOOD-INTENT alſo greeted him fairly, and inquired whether he were bound, like himſelf, to the *Cæleſtial City*.

"Certainly," anſwered the youth; "for "ſince I find that I muſt needs, ſome time or "other, quit the pleaſant land of my nati-"vity, I would rather go to that city than elſe-"where. Yet I have hitherto found the road "ſo dull, that I have been many times in the "mind to turn back."

"I hope not," ſaid GOOD-INTENT; "I hope "you are not ſo careleſs of your own eternal "ſafety, as to entertain any ſuch perilous "thoughts."

"O! not now," ſaid the young man; "not "while I have you for a companion; for, truly, "I like your looks; and I am perſuaded that "we ſhall ſoon become great friends, and walk "on very pleaſantly together."

GOOD-INTENT was not altogether ſo well-pleaſed with his new aſſociate as his new aſſociate was with him; yet, ſeeing that they were travelling the ſame way, and that the young man expreſſed ſo friendly a diſpoſition towards him, he returned him a ſuitable anſwer, and was contented for the preſent to walk on

in his company. Then they aſked each other of their names and extraction; and the young man ſaid that his name was LIGHT-MIND, and that he came from the town of *Thoughtleſſneſs*, in the valley of *Idleneſs*.

GOOD-INTENT—"And what adventures "have you met with ſince you ſet out from your "own country?"

LIGHT-MIND—"Adventures! Truly none; "unleſs you call it an adventure to walk ſtrait "forwards by myſelf, and hear the croakings "of the ravens in the hedges."

GOOD-INTENT—"How! Did Mr. PHILO-"SOPHY let you paſs without making an at-"tempt to inveigle you into his palace?"

LIGHT-MIND—"O! You mean the large "new houſe, that ſtands on the left ſide of "the way. Why, indeed, as I paſſed over a "bridge near the gate, a man came forth to me, "and counſelled me to drink of the water of "the ſtream; but I was not thirſty, neither "was the water inviting to mine eye—ſo I "refuſed; however, he ſtill went on perſuading "me, if I would not drink, yet to go to the "houſe; and as he told me I ſhould be well "entertained there, I might poſſibly have con-"ſented to follow him, had I not ſeen a com-"pany of men walking in the pleaſure-grounds, "*who*, he ſaid, were ſome of his maſter's chief

"friends,

" friends; and a more ſhabby beggarly ſet " I never beheld. So aſſuring myſelf there could " be no company there fit for a gentleman to " aſſociate with, I would not demean myſelf by " going among them, but walked on in my own " road.—Then he who had been talking, with " me, reviled me, and went his way."

GOOD-INTENT—" I would I had been as " eaſily offended as you were by the ill-favoured " appearance of thoſe men; for by what motive " ſoever I had been withheld from entering " the palace of their maſter, it would in the " end have ſpared me much uneaſineſs. But " I conclude you went afterwards to the houſe " of the INTERPRETER; for beſides the profit " to be reaped there, reſt and refreſhment muſt " have been very neceſſary to you on your " journey."

LIGHT-MIND—" Not I indeed! What " amuſement could one of my years find in the " company of that old grey-beard?—half a cen- " tury hence, perhaps, ſuch a companion may " be very ſuitable to me; but, for the preſent, " rather than give myſelf the trouble of paying " for my lodging by patiently liſtening to his " long ſtories, I choſe to put up with a green " bank for my pillow; and, as for a ſupper, " I was at no loſs on that ſcore, ſince I have, " as you ſee, this wallet; which was plenti-

" full

" fully filled with the moſt dainty food by my " mother INDULGENCE, before I ſet out upon " my pilgrimage."

Now, I ſaw in my dream, that GOOD-INTENT was much offended to hear his good friend the INTERPRETER ſpoken of thus lightly: ſo he took his part with great warmth, and endeavoured to convince his companion how much he had been in the wrong in neglecting to viſit him, as he had paſt his houſe; " And it " is much to be feared," ſaid he, " that if you " now avoid ſuch company becauſe you are " young, when you ſhall have lived through the " half century which you ſo confidently promiſe " yourſelf, you may no longer have it in your " power to obtain admiſſion to it." He then went on to ſpeak of the great advantages which he himſelf had derived from his viſit to the INTERPRETER; and LIGHT-MIND heard him with ſuch ready acquieſcence, that GOOD-INTENT conceived great hopes that he ſhould ſoon be able to prevail with him to adopt very different ſentiments. So they went on, till they came to the foot of the hill *Difficulty*, the ſight of which did rather invigorate the ſpirits of GOOD-INTENT, who was eager to preſs forward and gain the ſummit; but its ſteepneſs did ſorely diſmay his companion, who profeſſed himſelf unable to attempt the aſcent. GOOD-

IN-

INTENT earneſtly conjured him not to ſuffer himſelf to be ſo eaſily diſcouraged, nor to give up all the advantages, in the hope of which he had proceeded ſo far on his pilgrimage, rather than encounter a little difficulty; and he even offered to aſſiſt him in climbing, though his own toil would be thereby ſo greatly increaſed.

On this, LIGHT-MIND was aſhamed to refuſe any longer; "But at leaſt," ſaid he, "let "me ſit awhile by this fountain, to take a little "reſt, before I attempt an enterpriſe ſo trou-"bleſome; for you ought to conſider, that you "have been ſpending theſe laſt two nights at "the houſe of the INTERPRETER, where you "tell me you found yourſelf ſo mightily at "your eaſe; whereas I have had no better a "bed than the bare ground, ſince I firſt ſet out "from the houſe of my kind mother. Since, "therefore, I have not partaken of the ſame re-"freſhments as you, it is natural that I ſhould "feel myſelf more overcome by the fatigues of "the way: wherefore let me reſt myſelf a "little, and afterwards I will go forward with "you."

GOOD-INTENT made no objection to this propoſal, though on his own account he felt little inclination for reſt. So they ſat down by the ſide of the ſpring, and LIGHT-MIND opened his

wallet,

wallet, and took out ſome cakes; but GOOD-INTENT had a bunch of dried fruit, which had been given to him by the INTERPRETER; and I ſaw that each did offer to the other part of his fare, but each liked his own the beſt: ſo they did eat and refreſh themſelves, and they drank of the water of the ſpring.

While they were thus ſitting, on a ſudden they heard on their right hand a noiſe of melodious muſic, which was as that of many inſtruments, ſk ilfully played on, and well accorded together, accompanying the voice of a ſinger, which in ſweetneſs far ſurpaſſed them all. By degrees the ſound drew nearer; and the pilgrims riſing, and advancing a few paces towards it, they deſcried coming down the path that was called *Danger*, a company of beautiful nymphs, of whom ſome were the muſicians who formed this rare concert, and the reſt, dancing to the meaſure, encircled one, who appeared to be their miſtreſs, and who walked in the midſt with a more than ſtately deportment. LIGHT-MIND was tranſported with joy at the ſight of this goodly company; but GOOD-INTENT had learned to truſt leſs to appearances; and though the nymphs ſeemed as fair in his eyes, as they did in thoſe of his companion, yet the firſt thought which aroſe in his mind as he beheld them,

was

was a reſolution that he would not, for their ſakes, be perſuaded to turn aſide from the way, which he knew to be the right one.

They ſoon came up to the ſpot where the pilgrims ſtood; and the nymphs falling back, their miſtreſs advanced, and fairly accoſted the two young men. She was a gentlewoman of a marvellous good mien, and though ſhe was not by nature of a fair complexion, that defect was abundantly ſupplied by art: ſhe had a haughty air, yet withal a very enticing ſmile: ſhe was, moreover, very fantaſtically clad; but what ſeemed the ſtrangeſt to the pilgrims was, that, while they looked at her, they beheld her garments aſſuming every moment a new ſhape or hue: even the colour of her hair changed before their eyes; and, inſtead of a lap-dog, ſhe carried a cameleon in her arms.

"Gentlemen," ſaid ſhe to the pilgrims, "I "will not affront perſons of your figure ſo much, "as to ſuppoſe you have not heard of me; "though in regard that you are young, and "have but newly entered into the world, you "have not yet preſented yourſelves at my court, "to pay me the homage which I claim from all. "I am called the Lady FASHION: theſe nymphs, "whom you ſee in my train, are the PLEASURES: "all people of condition acknowledge me as "their ſovereign lady and miſtreſs: wherefore

"I doub

" I doubt not but that you will rejoice in the " opportunity I now offer you of making me " amends for your paſt neglect, and of ſpeedily " attaining the high honours to which it is my " cuſtom to exalt my favourites."

" We are beholden to you, madam," anſwered GOOD-INTENT, " for the courteſy " you deſign us; but, before we accept it, " we muſt know what homage it is that you " expect from us; for we cannot ſerve two " maſters; neither will we leave him who has " bound us unto him by ſo many benefits, and " from whom we look for our everlaſting re- " ward, to put ourſelves under ſuch ſubjection " to any other, as may alienate us from that " undivided obedience which we owe unto " him."

" Are you mad," whiſpered LIGHT-MIND to GOOD-INTENT, " to anſwer ſo fine a lady ſo " uncivilly?"

Then ſaid the Lady FASHION, " You need " entertain no apprehenſions that I ſhall engage " you in any actions which can draw upon you " the anger of your prince; for though I do not " rigidly inſiſt that my votaries ſhall acknow- " ledge his authority, yet, if it pleaſes them- " ſelves to do ſo, I by no means object to it, " but permit them openly to profeſs themſelves " *his ſubjects*, and to obey ſuch of his injunc-

" tions

" tions as are reaſonable, and not improper to
" be obſerved by perſons of a certain rank.
" All indeed that I require of thoſe whom
" I favour is, that they wear ſuch garments as I
" chuſe for them, and conform to my directions
" in a few more trifles, equally indifferent; and,
" in return, I admit them to my bower, and
" ſhew them an eaſy and pleaſant path through
" the groves of *Diſſipation*, whereby they may
" proceed on their journey, without giving
" themſelves the trouble of climbing up this
" ſteep and craggy hill; a labour only fit to be
" undertaken by thoſe vulgar pilgrims, whoſe
" preſence would diſgrace my court."

Then I ſaw in my dream, that GOOD-INTENT beheld her with indignation, and ſaid, " It is
" indeed true, O vain and deceitful woman!
" that the firſt compliances which thou doſt
" demand appear light and harmleſs; and as
" we deſire to live peaceably with all men, we
" would readily avail ourſelves of the liberty
" which is given to us to conſent to thy will
" in all matters really indifferent; but, in re-
" quiring us to turn aſide from the way of our
" Lord, thou doſt ſufficiently diſcover to us thy
" evil purpoſes; for thoſe, who truly honour
" him, eſteem none of his injunctions unrea-
" ſonable; but, remembering that with him is
" no reſpect of perſons, will never imagine that

" any worldly rank can exempt its poſſeſſor " from the obligation, to which all men are " equally ſubject, to keep the whole law. " Wherefore, if thou and thy train refuſe to " aſcend this mountain with us, thy invitations " to us are vain, for we can in no wiſe conſent " to walk with thee."

" And why ſhould you eſteem it ſo neceſ- " ſary," replied the Lady FASHION, " to aſcend " that dreary mountain? Or, if you are right " at the laſt, what can it ſignify which path " you take at the beginning of your journey? " The road which I ſhall ſhew you winds round " the foot of the hill *Difficulty*, and, avoiding " that dangerous ſwamp, the valley of *Humili-* " *ation*, is both the ſafeſt, and the pleaſanteſt, " by which you can travel to the town of *Vanity*, " through which, as it is known to every body, " you muſt neceſſarily paſs in your way to the " *Cæleſtial Country*; and having once reached " that town, and partaken awhile of its delights, " you will afterwards be free to purſue your " journey onwards, by whatſoever path you " chuſe."

Then GOOD-INTENT looked at the mountain, and it appeared to him more dreary than at firſt; for its ſummit was clad with ſtormy clouds, while below the air was clear, and no *wind was* felt, ſave a light breeze, which wafted

the

the moſt delectable perfumes from the groves of *Diſſipation*. But the pilgrim bethought himſelf of his book; and, when he opened it, he found written therein, "The faſhion of this world "paſſeth away;"—"but he that doeth the will "of GOD, abideth for ever." Then was his heart fortified in his good reſolutions, and he refuſed to liſten any longer to the perſuaſions of ſeducers; but looking round for LIGHT-MIND, that he might lead him alſo forward in the way wherein he was purpoſed to walk himſelf, he found him not; for two damſels in the train of FASHION, POMP and LUXURY by name, had enamoured the ſimple youth, who had paid little attention to the arguments of his companion, and were leading him in triumph towards their miſtreſs's bower.

When GOOD-INTENT at laſt deſcried him, in his eagerneſs to overtake him and call him back, he ran ſome paces after him. Then FASHION, hoping that, though he had at firſt reſiſted her allurements, he might nevertheleſs be vanquiſhed as eaſily as LIGHT-MIND had been by the charms of her nymphs, commiſſioned them to uſe all their arts to enſnare him; and I ſaw in my dream that, obedient to their Queen's command, AMUSEMENT danced around him, and, ſeizing his hand, ſportively courted him to join her revels; and TASTE, approach-

ing on the other ſide, offered to lead him to thoſe delicious groves, which her ſkill had adorned, where ſhe would cull for him the faireſt flowers, and where delights, unknown to vulgar ſouls, invited his enjoyment.

GOOD-INTENT was nearly overcome. He was now within ſight of the verdant walks of the groves of *Diſſipation*, which were thronged with crowds of people in the moſt ſplendid dreſſes, and in which he beheld LIGHT-MIND, ſurrounded by a new company of damſels, not clad in the virgin robes which were worn by thoſe who had at firſt appeared, but decked with the gaudy and ſhameleſs attire of harlots: two of theſe, obſerving the approach of GOOD-INTENT, advanced to the entrance of the grove, as if to receive him; and he perceived that they beckoned to his conductreſſes, who, anſwering the ſignal, quickened their pace, and drew him more forcibly along. Now ſhe, whom AMUSEMENT thus haſtened to meet, was known by her haggard looks and fluſhed complexion, her intemperate laugh, and her half-frantic geſtures, to be EXCESS; while PRODIGALITY, ſcattering gold with both her hands, and catching in its ſtead at a few baubles of imaginary value, was the nymph to whom TASTE was hurrying *to preſent* the pilgrim.

But

But the ſight of theſe new aſſociates recalled reflection to his boſom. He perceived that LIGHT-MIND had advanced too far to be reclaimed by his warning voice; and he became conſcious that he was no longer drawn forward by any hope of ſaving his companion, but by the charms of the PLEASURES, to which he had too eaſily yielded. Then he remembered that it was written, "He that reſiſteth pleaſures crowneth his life;" and, inſtantly breaking from the graſp of his ſeducers, he turned his back on the alluring groves, and ran with all his ſpeed towards the place where the dangerous company firſt had met him; nor, though BEAUTY and ELEGANCE placed themſelves in the way to attract his eye, and HARMONY chanted her ſweeteſt notes to charm his ear, would he once ſtop or look back till he had reached the foot of the hill *Difficulty*, which he immediately began to aſcend; while FASHION, provoked that he had eſcaped her faſcinations, conſoled herſelf by making him her laughing-ſtock, and declaring that ſhe had herſelf expelled him from her boundaries, as a perſon unworthy to aſſociate with her choſen band.

Regardleſs of her ſcoffs, he purſued his way, and climbed up the ſteep mountain with great alacrity, 'till, panting with fatigue, he was obliged to ſlacken his pace that he might recover breath. And he now found that the dif-

ficulty of his way was greater than he had at firſt imagined; for, by reaſon of a long continuance of dry weather, the graſs, wherewith the path he had choſen was overgrown, was become very ſlippery; ſo that, as he endeavoured to climb, he frequently ſlid back, and could ſcarcely ſave himſelf from dangerous falls. Then he began to lament himſelf, and even to doubt whether it would not have been more ſafe for him to have remained in the valley where the *Pleaſures* abode, than to have attempted to climb a height too difficult for him to attain; but endeavouring to diſmiſs this thought from his mind, he cried for help to Him, who never rejects the prayers of humble pilgrims; and was about to redouble his exertions, when, raiſing his eyes, he ſaw before him a man, whoſe raiment was of ſackcloth, and whoſe ſpare thin body was waſted with long-continued abſtinence; but his ſtern and louring aſpect inſpired GOOD-INTENT with diſmay.

"Young man," ſaid he, accoſting the pilgrim, "thy attempt to aſcend this mountain is laud-"able; but thy nerves are relaxed by the air "of the valley below, and without aſſiſtance "thy labours will be vain. To afford ſupport "to fainting travellers is the office to which I "am appointed by the Lord of this way. If,

"therefore,

" therefore, thou haſt the courage, lean on this " ſtaff, and follow me."

Now the ſtaff which he offered to GOOD-INTENT was thickly beſet with thorns; and the path into which he led him was one, which indeed went ſtrait towards the ſummit of the hill, but it was ſo rugged, and ſtrewed with ſuch ſharp pebbles, that he could ſcarcely endure to walk in it. Yet, fearing to reject a guide whom his King had appointed to conduct him, he obeyed him with little heſitation, only deſiring to know his name; and when the ſtranger replied that it was SELF-DENIAL, GOOD-INTENT remembered that he was one with whom the faithful ſervants of his Lord had ever delighted to walk. So he took the thorny ſtaff; and though he could not lean on it without pain, yet he found himſelf perceptibly ſtrengthened by the hidden virtues with which it was endued; and he walked forward in the rugged path, where he was no longer in any danger of falling, but found firm footing for his ſteps. He had not proceeded far, before the ſteep and difficult aſcent was become as eaſy to him, as ever he had found it to walk on level ground; the thorns, which at firſt had pierced his hand, were blunted; and as he viewed his guide, his harſh features appeared to ſoften,

and to invite familiarity, as much as at firſt they had excited terror.

GOOD-INTENT could not forbear expreſſing his ſurpriſe at the alteration; and SELF-DENIAL, ſmiling with an air of benignity, replied unto him, "It is true that thoſe who are "ſtrangers to me do in general ſuppoſe me their "enemy; and thoſe only diſcover in me a friend, "whoſe zeal for their King induces them to "prefer the aſcent of this mountain to the "flowery paths of the PLEASURES."

"Alas, Sir!" ſaid GOOD-INTENT, "I "fear that I have little claim to the kindneſs "which has been ſhewn unto me, ſeeing that I "did myſelf wander from the ſtrait road, in "the company of thoſe bewitching damſels; "and though I quitted them at laſt, I know "not what degree of guilt I may have con-"tracted, by ſuffering them to lead me ſo "far."

"Fear not," replied the guide; "the PLEA-"SURES are harmleſs companions, till ſuch "time as they introduce their votaries to the "VICES; who compoſed that ſecond female "band which you beheld in the grove of *Diſ-"ſipation*. Thoſe of the firſt company, had you "not quitted them when you did, would ſoon "have forſaken you; for they ſeldom venture "beyond the outſkirts of that dangerous grove,

"becauſe

" becauſe VEXATION-OF-SPIRIT, a fiend
" whoſe very aſpect is fatal to them, is conti-
" nually ſtalking through its paths. Though,
" therefore, at the command of FASHION, they
" frequently conduct unwary pilgrims thither,
" they enter not themſelves; nor indeed, though
" they are now in alliance with the VICES,
" do they take any delight in their ſociety; for
" they were originally attendant on the VIR-
" TUES; from whoſe ſervice though they have
" been ſeduced, they ſtill meet them with joy,
" and often aſſociate with them: nay, ſometimes,
" diſguſted with the caprices of FASHION, who
" vainly boaſts her empire over them, they quit
" her train, and walk for a conſiderable way with
" pilgrims who are travelling towards the *Cæ-*
" *leſtial City*. But though, for a ſeaſon, it is
" not forbidden to converſe with them, yet, in
" their preſent degenerate ſtate, they are compa-
" nions whom it is dangerous to entertain with-
" out continual ſuſpicion and miſtruſt; ſince he,
" who, regardleſs of the prize of his high calling,
" becomes a lover of pleaſure more than a lover
" of GOD, ſoon learns to content himſelf with
" earthly joys, and no longer ſeeks thoſe nobler
" PLEASURES which are above; but, following
" theſe blind and inconſtant guides, is ſooner or
" later ſeduced into forbidden paths, where he

" finally makes ſhipwreck of his hopes, and be-
" comes a miſerable caſt-away."

" But I pray you," ſaid GOOD-INTENT, " ſince you have had the kindneſs to impart ſo " much unto me, tell me yet farther who this " Lady FASHION is, and what can be her mo-" tive for deſiring to entice ſo many innocent " pilgrims into the path of *Danger?*"

" To reſolve this queſtion," anſwered SELF-DENIAL, " I muſt remind you, that, as ſhe her-" ſelf did craftily urge unto you, the road to the " *Cæleſtial City* lies through the town of *Vanity*. " Now, when your anceſtor CHRISTIAN paſſed " that way, he found the whole town in ſubjec-" tion to its prince BEELZEBUB, and all the men " who dwelt there enemies unto thoſe who ſerved " the Heavenly King: but after that FAITH-" FUL had by his death glorioufly given teſtimo-" ny to the truth, many were converted unto it; " inſomuch that when CHRISTIANA and her " company came there, they met with very hoſ-" pitable entertainment at the houſe of Mr. " MNASON, and found many good friends, with " whom they ſpent pleaſantly all the time which " it was meet they ſhould paſs at that place. " The number of theſe favourers of pilgrims has " ever ſince continued to increaſe, to the great " injury of the fair which is held there, and of

" thoſe

" thoſe who traffic in the kind of merchandiſe
" which is expoſed in it for ſale; travellers,
" who are on their way to a better country, not
" caring to encumber themſelves with ſuch vain
" and periſhable commodities. Wherefore, up-
" on a time, BEELZEBUB himſelf called together
" the chief men of his party in the town, and
" bade them deviſe ſome means of remedy; and
" ſome ſaid on this wiſe, and ſome on that.
" But when none of them could propoſe any ef-
" fectual expedient, this Lady FASHION ap-
" peared, and preſented herſelf before the coun-
" cil. Now ſhe was a perſon well known in
" the town, being the daughter of Madam
" BUBBLE, (ſhe that had almoſt been too hard
" for STANDFAST the pilgrim), and moreover
" nearly related to all the chief families of
" the place: BEELZEBUB, therefore, did readily
" grant her an audience; and ſhe repreſented
" that the moſt proper ſeaſon to attack pilgrims,
" and to ſtrive to ſeduce them from their Lord,
" was not when they had proceeded ſo far on
" their journey as to have reached that place,
" but rather when they were firſt beginning to
" perceive the difficulty of the way they had
" choſen; and ſhe obſerved that the path called
" *Danger*, which turned off at the foot of this
" mountain, did indeed lead to the town of
" *Vanity*, but to a quarter of it remote from

" thoſe ſtreets, through which lay the road to " the *Cæleſtial City*. She therefore propoſed to " engage the PLEASURES in her train, and to " lie in wait near the ſpot where ſhe met you, " for young and unwary pilgrims; and her " ſcheme proving acceptable to her prince, he " immediately empowered her to execute it. " And her ſucceſs has been anſwerable to her " promiſes: you approached ſufficiently near to " the grove of *Diſſipation*, to ſee how numerous " a company was aſſembled there. When thoſe " whom ſhe has ſeduced firſt enter it, every ob- " ject appears to them as delightful as it ſeemed " to you; but the ſcene ſoon alters, as the " PLEASURES vaniſh. Of thoſe who are en- " ticed thither, ſome, loſing ſight of thoſe gay " nymphs, are met by VEXATION-OF-SPIRIT, " from whom though they fly, they find it im- " poſſible to avoid him; till, haraſſed by his con- " tinual purſuit, a few of them bethink them- " ſelves of returning to the right way, and " having regained it, are even more zealous in " walking therein, than thoſe who never have " forſaken it. But the greater part of the vota- " ries of FASHION become an eaſy prey to that " ſecond company of damſels, ſent forth by " BEELZEBUB himſelf to compaſs their ruin. " Thoſe whom you ſaw at the entrance of the " *grove*, were the leaſt deformed of their band:

" had

" had you advanced further, you would have
" met with REVELLING, DRUNKENNESS, IR-
" RELIGION, IMMORALITY, CONTEMPT-OF-
" PARENTS, PRIDE, CONTENTION, SAB-
" BATH-BREAKING, ADULTERY, with many
" more, whose very names it is irksome to report.
" Had you formed any fellowship with these,
" you would immediately have fallen under sub-
" jection to the power of their infernal master,
" nor would any possibility of escape have remain-
" ed for you, but by climbing up the precipitous
" rock of *Repentance*, in comparison with which
" the ascent of this hill of *Difficulty* is easy and
" pleasant. Till in the fountains of water
" which gush forth from its clefts, you had
" washed away every stain which you had con-
" tracted from the VICES with whom you had
" associated, the FURIES, GUILT, REMORSE,
" and DESPONDENCE, would have pursued
" you with their snaky whips; and even when
" you had gained the summit, ILL-HABIT
" would have assaulted you, with the intent to
" hurl you backwards into the abyss below. But
" greater terrors await those, who either want
" courage to tread the path of *Repentance*, or
" who, delighting in the company of the VICES,
" blindly follow whithersoever they lead. As
" they advance farther in the way of *Danger*,
" EXTRAVAGANCE hurries some into the pit-

" falls

" falls of RUIN; while GAMING ſpreads her
" nets for others, in which, when they find
" themſelves entangled, they madly ſeize the
" dagger of SUICIDE. Others, miſled by
" FALSE-HONOUR, are ſuddenly cut of by the
" murderous hand of DUELLING: and thoſe
" who eſcape theſe deaths, ſtill have to en-
" counter DISEASE; a many-headed dragon,
" who opens to devour them his hundred
" mouths, each dropping a different but mortal
" poiſon. The few who ſurvive and reach the
" town of *Vanity*, are ſtill followed by their ne-
" ver-weary perſecutor, VEXATION-OF-SPI-
" RIT; they are eager to eſcape from him; yet
" finding in the part of the town which they
" have entered no traces of the road which they
" had formerly been told led to the *Cæleſtial City*,
" they are deterred from any attempt to ſeek for
" it, by EVIL-CONSCIENCE, who whiſpers to
" them, that if any ſuch road exiſts, they will
" no longer be deemed worthy to walk in it.
" They therefore gladly follow the guides, whom
" the prince of that place provides for them; by
" whom they are led back through bye ways,
" to the houſe of Mr. PHILOSOPHY, which you
" paſſed before you arrived at the INTERPRE-
" TER's; and there IGNORANCE and FOLLY
" conduct them blindfold into the black temple
" of ATHEISM, where they remain till the pe-

" riod

" riod when they are taken thence, to be re-
" ſerved in everlaſting chains, under darkneſs,
" unto the judgment of the great day.—Such are
" the fates which await thoſe who follow earth-
" ly PLEASURES into forbidden paths; while
" the voice of JOY and HEALTH is continually
" in the dwellings of the righteous; who, uſing
" this world, but not abuſing it, have alone the
" promiſe of true happineſs in this life, as well
" as of everlaſting glory in that which is to
" come."

GOOD-INTENT heard this diſcourſe with ſtrong emotions of horror at the dangers which he had eſcaped, and alſo of thankfulneſs to his King, who had appointed him ſo excellent a guide as SELF-DENIAL. Inſtead of being wearied by the difficulty of the way, he now found it become ſo eaſy to him, that he would have been contented to aſcend a ſteeper mountain, for the ſake of the benefits which he was ſenſible he derived from the ſociety of ſuch a companion. When they had proceeded together as far as it was at that time requiſite, SELF-DENIAL ſhould accompany him, they parted; and I ſaw in my dream that GOOD-INTENT went onwards alone, till it was almoſt dark, when he dimly deſcried before him a houſe, at no great diſtance; and while he was conſidering within himſelf whether or not it were the houſe *Beautiful*, at which

he meant that night to lodge, the door of it was opened, and a man came forth to meet him, inviting him to enter. Then the pilgrim aſked him whether the houſe to which he belonged were indeed the ſame as he ſuppoſed it to be.

"Undoubtedly," ſaid the man; "this is no "other than the houſe *Beautiful*, the habitation "of the VIRTUES; and it is my office, as their "porter, to admit ſuch gueſts as are worthy to "be entertained by them."

When GOOD-INTENT heard this, he gladly accompanied him towards the houſe; and as they went along, the pilgrim looked for the lions, which he knew had formerly been kept there. He perceived that there were indeed two animals who lay at no great diſtance from the portal, one on either ſide; they did not appear to him ſo large as any lions which he had elſewhere ſeen; but he could not by that light diſtinctly obſerve their ſhapes: however he was careful not to approach them too near, though he concluded that they were aſleep, becauſe he did not hear them roar.

When he had entered the porch, he requeſted the porter to let his miſtreſſes know that he was come there to aſk for entertainment and lodging, ſuch as he had heard it was the cuſtom of that houſe to afford to pilgrims; and to prove that he had good claims to the hoſpitality he ſought,

he

he was proceeding to tell of what parentage he came, and how he had entered the way by the *Wicket Gate*, according to the rules preſcribed for all pilgrims by the king of the country whither he was bound;—but the porter interrupted him.

"It is indifferent to us," ſaid he, "from "what lineage you ſpring, and in what paths "you have walked; we account it ſufficient if "your ſoul be poſſeſſed with a deſire to behold "and to love the fair damſels who inhabit this "manſion; and, provided your heart beats in "ſympathetic concord with theirs, you are free "to regulate your conduct by whatſoever laws "your own natural temperament may lead you "to prefer."

"I know," ſaid GOOD-INTENT, "that there "are ſome, who think works of no avail, pro-"vided the faith be right; but I did not expect "to find that doctrine profeſſed in this houſe, in "ſo extenſive and dangerous a ſenſe, as I un-"ſtand your words to imply."

With that the porter ſmiled. "You will be "as little queſtioned here," ſaid he, about "your faith, as about your works. The affec-"tions of the heart are all that my miſtreſſes "regard: from what principles they ſpring, "or to what actions they impel, we here "conſider as alike immaterial. Therefore,

"whether

" whether thou be a deſcendant from CHRIS-
" TIAN, or a diſciple of BRAMAH, whether
" thou be by profeſſion a robber, an aſſaſſin, or
" a ſaint,—if thy heart glow with a ſacred enthu-
" ſiaſm in the cauſe of the MORAL VIRTUES,
" enter! freely enter their conſecrated abode!"

The porter then rang his bell, and a damſel appeared, to whom he gave it in charge to conduct GOOD-INTENT to her miſtreſs. The damſel was fair, and ſeemed very richly attired; but her dreſs was ſo much covered with ornaments, that its true texture could not be diſcerned. The pilgrim was not much pleaſed with the diſcourſe of the porter, which, however, he did not very clearly comprehend; but he felt ſo ſecure of receiving edification from the inſtructions of the venerable matrons within, that he did not heſitate to follow her who offered herſelf as his conductreſs; to whom, as they paſſed along, he expreſſed his impatience to join in the devotions of PIETY, to receive the leſſons of PRUDENCE, and to participate in the happineſs which the hand of CHARITY diffuſed around.

When he ſpoke thus, the damſel who was with him ſtopped, and, looking at him with ſome ſurprize; "You muſt certainly, Sir," ſaid ſhe, "know very little of the preſent ſtate of "*things in* general, and of this family in parti-

"cular,

" cular, if you call my miſtreſſes by ſuch anti-
" quated names."

" How!" ſaid GOOD-INTENT, " does this
" houſe belong to any other miſtreſſes than thoſe
" I mentioned!

" O no!" replied the damſell; " thoſe ladies
" are ſtill the owners of the manſion; only
" they are now known by more modern and
" expreſſive appellations. She, whom you call
" CHARITY, has aſſumed the name of PHILAN-
" THROPY; and PRUDENCE is dignified by
" the title of MENTAL-ENERGY. As for their
" elder ſiſter PIETY, ſhe, poor gentlewoman!
" was always ſubject to occaſional diſtractions
" of mind, when the moon was at the full; and
" ſome time ſince, her judgment became ſo
" much weakened, that ſhe ran away from her
" ſiſters, and wandered about the country to
" tabernacles and conventicles, whereupon her
" friends, willing to hide her failings from the
" world, ſhut her up in a private mad-houſe.
" Since then, my miſtreſſes have taken to live
" with them a younger ſiſter of theirs, named
" SENSIBILITY, a very amiable perſon, whoſe
" merits were formerly little known, becauſe
" ſhe had the misfortune in her youth to marry
" COMMON-SENSE; a churl, who miſuſed, and
" often confined her; but at laſt MENTAL-
" ENERGY found means to free her from the

" bondage

" bondage in which he held her, and to bring " her hither; and her husband, after making a " few ineffectual attempts to persuade her to " return to him, has now ceased to molest her, " or even, it is said, to wish for her company."

GOOD-INTENT expressed much astonishment at this recital. " Since so many alterations" said he, " have taken place in a family, where " I so little expected to meet with any change, " I need no longer think it extraordinary that " your porter should be so unlike the description " I had heard of him who was called WATCH- " FUL, who formerly lived here; nor that your " appearance should so little resemble that of " the damsels DISCRETION and HUMBLE- " MIND, who received my ancestors so kindly."

" Those three persons died a long while since," replied she; " the present porter is called SEN- " TIMENT, and my name is REFINEMENT; " we both came here just about the time when " PIETY eloped."

As she ended these words, she threw open the doors of a spacious saloon, in which her mistresses were sitting. Their employments occasioned new surprise to GOOD-INTENT. PHILANTHROPY sat in the window with a telescope, looking through the shades of night, which had now totally overspread the earth, for invisible objects of benevolence, in unknown regions.

MENTAL-

MENTAL-ENERGY held in her hands a flint and ſteel, and ſtruck out ſparks, which, when her foſtering breath had blown them into flame, had power to cauſe the heart to beat with tenfold violence; while the fumes of the ſmoke, aſcending to the head, occaſioned a dizzineſs of the brain, and a ſuſpenſion of the reaſoning faculties. SENSIBILITY lay on a ſopha, half bending herſelf over a young aſs's colt, which ſhe tenderly careſſed, and bedewed with a copious ſhower of tears.

The entrance of the pilgrim, however, interrupted their occupations; and they all roſe to receive him, though with different demeanours. PHILANTHROPY had ſo much weakened her eyes by the continual uſe of her teleſcope, that ſhe was now become unable to diſcern any but diſtant objects; advancing, therefore, haſtily to receive the gueſt, whom REFINEMENT announced to her, ſhe ran full againſt him, not perceiving where he ſtood, and almoſt puſhed him down: MENTAL-ENERGY, diſdaining common forms, took little notice of him; but ſoft SENSIBILITY eagerly threw her arms around the youth, and, gazing on his comely form, forgot her aſs, and wept over him.

GOOD-INTENT was a little diſconcerted by the conduct of each of the ſiſters; but when he had at laſt diſengaged himſelf from the unexpected

pected embrace of the younger, he sat down by them, and attempted to converse with them. Their modes of expression were, however, so new to him, that he profited much less from their discourse than he had hoped to do. When supper was served up, he was glad; for he felt himself in need of some refreshment, after the fatigue of that day's pilgrimage; but, though the banquet appeared very plentiful, yet, when the flowers which had garnished the dishes were removed, he could find no food sufficiently substantial to satisfy his hunger.

However, after the meal was ended, his three hostesses seemed to take more pains than they had done before to render their conversation intelligible to him; and MENTAL-ENERGY, addressing herself to him, entered into a long harangue against the various prejudices which had so long enslaved the human mind, and the manifold abuses which custom had introduced into the world. It was now time, she asserted, that men should think for themselves; and, instead of respecting any opinion because forsooth they had received it from their fathers, they ought to require no other proof of its fallacy, than that persons so credulous and so ignorant had believed it to be true.

She would have expatiated longer on this subject, had not SENSIBILITY interrupted her by a

fresh

freſh ſhower of tears, which flowed at the recollection of the ſufferings of the many hapleſs victims of thoſe prejudices and cuſtoms againſt which her ſiſter was declaiming. When her voice could find a paſſage, ſhe recounted to GOOD-INTENT many a doleful tale of ſons of GENIUS, whoſe great and elevated ſouls had ſcorned to be confined within the narrow rules of juſtice; and of daughters of TENDERNESS, who had yielded to the dictates of nature, and of their own amiably-ſuſceptible hearts, but who, in conſequence, had been branded with obloquy by civilized ſociety; while ſome of their number, ſtill more unfortunate, had been conſigned by the mercileſs laws of their country to priſons, baniſhment, and death.

To divert the melancholy which narratives like theſe were likely to inſpire, PHILANTHROPY next took up the diſcourſe, and began to detail her plans for the general felicity of all mankind. Of the preſent generation ſhe ſaid little; only recommending as objects of the moſt particular benevolence thoſe whom narrow-minded zealots reprobated as tranſgreſſors of every law divine and human; but future ages claimed her greateſt attention; and, how difficult ſoever it might be to judge what the intereſts and inclinations of men yet unborn might lead them to deſire or to ſhun, ſhe contended

that the ſacrifice of myriads of the preſent race, and even the univerſal temporary ſubſtitution of miſery for happineſs, were eligible means, if through them the moſt remote poſſibility of any future contingent good might be attained.

The capacity of GOOD-INTENT was not ſufficiently clear to comprehend the arguments by which ſhe ſupported her opinions; and though he laboured to attend, yet, the toils of the day contributing to overpower him, he at laſt found himſelf unable to reſiſt the drowſineſs which came upon him. Wherefore, taking the opportunity of a pauſe in her diſcourſe, he requeſted leave to retire to his chamber; and his three hoſteſſes conſented to his petition, though not without expreſſing ſome diſpleaſure at the coldneſs and want of enthuſiaſm with which he had heard their diſcourſe.

He did not, however, fall aſleep ſo ſoon as he had expected; for when he was alone, the recollection of what had paſſed occupied his mind, and afforded him much ſubject for reflection. He conſidered that the opinions of MENTAL-ENERGY and of PHILANTHROPY led to many concluſions, no leſs abſurd than dangerous; and as for the perſons whoſe misfortunes had called forth the tears of SENSIBILITY, however their conduct might have been gloſſed *over in* her diſcourſe, he did not heſitate to determine,

mine, that all the calamities which had befallen them had been the natural conſequence and the juſt reward of their own evil deeds. "O that "PIETY ſtill dwelt in this houſe!" ſaid he; "for I perceive that while ſhe is abſent her "ſiſter VIRTUES merit no confidence, let "them diſtinguiſh themſelves by what new "names they may."

Being impatient to quit a ſociety, in which he was much diſappointed to find himſelf ſo little edified, he reſolved to purſue his journey, as ſoon as he ſhould have obtained a ſight of thoſe rarities which he remembered it had always been the cuſtom of that houſe to ſhew unto pilgrims. In the morning, therefore, he told the three ſiſters that he had underſtood there were laid up in their poſſeſſion many curious records; alſo many famous weapons, wherewith the mighty men of old time had achieved notable exploits; and he ſignified withal his deſire of being admitted to a ſight of theſe. So they readily conſented to ſhew him the room in which all their rarities were kept; but, as they were on their way thither, PHILANTHROPY and SENSIBILITY informed him that they had diſcarded from their collection thoſe ancient weapons concerning which he had inquired, becauſe the uſes which had been made of them by their

former owners, namely by JOSHUA, SAMPSON, GIDEON, and the reſt, had been too ſavage and ſanguinary, ſuch as no friend to humanity could reflect on without the moſt painful ſenſations; the very idea of war exciting horror in a feeling mind; and every ſoldier who bore arms in (what he was pleaſed to ſtyle in mockery) the ſervice of his country, deſerving to be reprobated by univerſal nature, as the baſe tool of barbarous deſpots, and the hired aſſaſſin of his fellow men.

Having received this previous notice, GOOD-INTENT was conſiderably ſurpriſed, on entering the room, that the firſt object on which he caſt his eyes ſhould be a heap of cannon-balls and grape-ſhot, and beſide it a pile of ſwords and pikes, dropping with recent blood. He could not forbear aſking how ladies of ſuch compaſſionate diſpoſitions could have afforded a place in their repoſitory to thoſe inſtruments of death.

"We honour theſe," ſaid MENTAL-ENERGY, "as inſtruments of inſtruction; and as "ſuch, ſome of our moſt valued friends have "made a glorious uſe of them, in ſubverting the "prejudice of infatuated nations, who could no "otherwiſe be taught to prefer light to darkneſs, and emancipation to bondage."

"What light, or what emancipation," cried the

the pilgrim, "can have been communicated to "the perſons, whoſe blood is ſtill reeking on "thoſe fatal blades?"

"The ſufferings of individuals are of no im- "portance," anſwered MENTAL-ENERGY, "when put in competition with the univerſal "good of the human ſpecies. A mind truly "great will riſe above the paltry conſideration "of the deſtruction of a few quiet but mean- "ſpirited nations by fire and ſword, if by ſuch "means the power of the guardians of LIBERTY "can be extended."

Now GOOD-INTENT, during this time, had fixed his eyes on an engine which was new to him. In its form it reſembled an axe; but it was ſuſpended by ropes within a wooden frame; and he aſked his conductreſſes for what uſe it was intended.

"That," ſaid PHILANTHROPY, "is an in- "ſtrument dear to humanity; for by it more "than a million of the enemies of the human "race have been ſwept from the earth."

"What enemies?" ſaid the pilgrim; "Is it de- "ſigned as a gin for the deſtruction of wolves "or of ſerpents?"

"Of monſters more deteſtable than either," replied PHILANTHROPY; "of deſpots and "their minions."

While ſhe ſpoke, GOOD-INTENT looked into a baſket which ſtood behind the axe ; and behold ! it was full of human heads. " What do " I ſee ?" cried he ; " do you, who call your- " ſelves the friends of humanity, authoriſe ſuch " a ſlaughter as this ? I perceive the heads of " men, of women, nay, of children ;—where " ſhall we ſeek for the enemies of the human " ſpecies, if not among thoſe who have perpe- " trated this execrable maſſacre ?"

" In giving my ſanction to it," ſaid PHILANTHROPY, " I conſider not the preſent race of " men, which might probably have enjoyed " greater tranquillity, had the ancient order of " things been ſuffered to continue ; but my en- " larged view comprehends at one glance all " future ages. The human ſpecies, thus purged " of its droſs will gradually refine itſelf, till it " ſhall have attained univerſal perfection ; and " when no trace even of the poſterity of the foes " of LIBERTY ſhall be left upon the earth, her " friends will feaſt undiſturbed on the fruits of " her glorious tree, which can flouriſh in no ſoil " where its roots are not moiſtened with the " blood of traitors."

GOOD-INTENT now turned from PHILANTHROPY with horror ; and, obſerving a bottle placed on a ſhelf above, he demanded of SENSIBILITY what were its contents.

" The

" The tears of captive princes and their or-
" phan children," replied ſhe.

" Doubtleſs," ſaid he, " your own, which
" flow ſo freely, are mixed with them."

" O no!" ſaid ſhe; " during the filling of
" that bottle, I was engaged as chief mourner at
" the funeral of an aſſaſſin; and all my tears
" were ſhed for him."

Now I ſaw in my dream, that the pilgrim was filled with great amazement; and he caſt in his mind who theſe perſons ſhould be, whoſe natures agreed ſo ill with the excellent names they bore. So he bethought himſelf of his book, which had ever been his faithful counſellor in times of need; but as he drew it out of his boſom, they who ſtood by mocked at him; and MENTAL-ENERGY aſſured him that it was unfit to engage the attention of a wiſe man: PHILANTHROPY aſſerted that all the miſeries of mankind had originated in the doctrines which it contained: and SENSIBILITY recoiled with horror from the puniſhments which it denounced againſt ſuffering guilt. Nevertheleſs GOOD-INTENT graſped the book firmly, not heeding their idle clamours; and, when he had opened it, he found written therein, " Every good tree
" bringeth forth good fruit, but a corrupt tree
" evil fruit; wherefore, by their fruits ye ſhall
" know them."

Then he said to himself, "When I behold "the fruits which these bring forth, can I possi- "bly hesitate to believe that their root is a root "of deceit, and of all ungodliness?" So he put the book into his bosom, and turned himself about to depart.

But they, not willing so to lose him, sought to detain him, and asked him whither he was going.

"I am going," said he, "to obey the com- "mands of my Heavenly Father, who hath "warned me to flee from all who despise his co- "venant, and rebel against his laws; and if, to "an earthly parent, obedience be an inviolable "duty"—

"An inviolable duty!" said MENTAL-ENER- GY, with a scornful smile; "it was indeed "imagined such in the ages of darkness; but "so grievous an obstacle to the natural rights of "free-born infants, it was one of our first "achievements to overthrow."

"What," said GOOD-INTENT, "would "you teach a child that he owes no grati- "tude"—

"Gratitude is an unpardonable weakness in "the bosom of a wise man," returned MEN- TAL-ENERGY; "we hold it to be no part "either of justice or of virtue; and an enlarged "*mind* will scorn to narrow itself to the sense

of

" of any perſonal benefit which an individual " may have conferred."

GOOD-INTENT was ſtill more aſtoniſhed at this maxim, than he had been at any of thoſe which had preceded it; and indignantly replied, " It would be loſing time to demonſtrate the " abſurdity of your doctrines, while the heart " of every man, to whom nature hath not de- " nied the common feelings of humanity, muſt " revolt at the conſequences neceſſarily deduci- " ble from them. Heaven grant to me, that I " may never receive any benefit from the meaneſt " of my fellow-creatures, without a due and " thankful ſenſe of the obligation under which " it lays me; while I conſtantly cheriſh, as the " nobleſt principle of my conduct, that bound- " leſs gratitude which I owe to him, of whom " my life, and all the bleſſings which endear it " to me, are the gifts, and from whoſe future " bounty his own gracious word encourages me " to hope for that more excellent recompenſe of " reward, which he has promiſed to all thoſe " who faithfully keep his ſtatutes unto the end."

" And does thy mercenary ſpirit," ſaid MENTAL-ENERGY, " require the hope of recom- " penſe as an incentive to virtue? Learn, ra- " ther, from us, the more dignified ſentiment, " that virtue is its own reward; and inſtead of

" travelling through desolate regions in search of " a country, which certain friends of ours can " afford thee sufficient proof exists only in thy " own imagination, be content to remain with " us, the representatives of VIRTUE upon " earth. Our instructions shall gradually disen- " gage thy soul from the hideous bonds of pre- " judice, and elevate it to those liberal princi- " ples, by which the heart is refined, and the " energy of the mind increased ;—and as a ten- " der relaxation from severer studies, behold our " sister, SENSIBILITY, who, from thy first en- " trance, has regarded thee with the eyes of af- " fection, and who pants to form with thee that " sympathy of souls, which is pointed out by " reason and by nature as affording the fairest " prospect of human happiness."

While MENTAL-ENERGY was speaking thus, the countenance and gestures of SENSIBILITY expressed her acquiescence in the proposal. At first, she looked passionately at the pilgrim, and sighed, and wept, and smiled ; and when her sister had ended, and he stood astonished, and hesitating what to reply, she suddenly sprang forwards, and threw herself into his arms.

GOOD-INTENT, displeased and disgusted, shook off her embrace as soon as he was able. " *I pray* you, madam," said he, recollect

" yourself

" yourſelf a little; I had been told that you
" were the wife of another man."

" And if I am," ſaid ſhe, " my conduct is
" not the leſs reconcileable to the ſtricteſt recti-
" tude. I experienced in my former connexion
" the abſurdity of expecting that the inclinations
" and wiſhes of two human beings ſhould coin-
" cide through any long period of time; but
" though my tyrant may imagine that the few
" vain ceremonies which paſſed between us
" have indiſſolubly bound me to him for the
" whole of my wretched life, what natural
" right can he plead to ſhackle my free ſoul, or
" to condemn my perſon to that viſionary ſtate
" of cold celibacy which NATURE herſelf ab-
" hors? If, therefore, my heart no longer
" acknowledges any ſympathy with his, where-
" fore may it not be both practicable and eligi-
" ble for me to offer it to another, in whoſe re-
" ciprocation of kindneſs it may find ſome in-
" demnification for its former unmerited ſuffer-
" ings?"

" Undoubtedly," ſaid PHILANTHROPY," our
" ſiſter is in the right. All things are law-
" ful, when taken in their proper connexion;
" and NATURE has implanted no deſires, of
" which it is not our primary duty to ſeek the
" gratification. Since, therefore, happineſs i
" the ultimate end which that unerring guid

" impels us to purſue, no friend to reaſon, hu-
" manity, and toleration, can cenſure thoſe who
" ſeek to attain that end, by the uſe of any
" means which may appear to themſelves the
" beſt calculated to enſure their ſucceſs."

" There could exiſt no degree of atrocity," ſaid GOOD-INTENT, " of which the perpetra-
" tion might not be juſtified, if arguments like
" theſe could juſtify it; but happily their futility
" is as evident as their tendency is pernicious.
" —Wherefore, away from me, ye wicked! I
" will keep the commandments of my GOD!"

And ſo ſaying, he haſtened out of the houſe, giving no other heed to all their vain diſcourſes; neither had they power to detain him againſt his will, though they made him many fair promiſes, that, if he muſt needs proceed upon his journey, they would ſhew him a better road, and conduct him to a pleaſanter valley than the valley of *Humiliation*, through which he meant to paſs.

Now I ſaw in my dream, that, as he went out of the houſe, he obſerved it more particularly than he had been able to do at the late hour at which he had entered it the night before; and behold! the walls were not built of brick or ſtone, or of any other ſuch common and durable materials, but altogether of books, piled in order *one on another*, without any apparent cement,

ſo

ſo that the whole edifice was ſhaken by every blaſt from heaven which blew againſt it. When the pilgrim perceived this, he made the more haſte, leſt it ſhould preſently fall, and cruſh thoſe who ſtood nigh in its ruins; and paſſing by the two beaſts, which at night he had taken for lions, he now ſaw that they were only apes, which ſat on the oppoſite ſides of the porch, and grinned and chattered at him as he paſſed along.

So when he had gotten out of their reach, he ſtopped to look about him; and he perceived that he had not yet, as he had ſuppoſed, attained the higheſt ſummit of the hill *Difficulty*; for a rocky aſcent ſtill remained for him to climb; on the top of which he deſcried a houſe, built all of hewn ſtone, and of the moſt admirable architecture; but he obſerved ſuch a reſemblance between it and the other which ſtood on the ſandy ground below it, that he immediately concluded it to have been the model, in imitation whereof that which he had juſt quitted had been erected.

Then he reaſoned within himſelf, ſaying, "I have ſurely been deceived; the frail edifice "which I have left behind me, and which ſeems "built to laſt but for a day, can never be the "houſe at which my anceſtors were entertained "ſo long ago, and which in their time, it was

" well known, had ſtood for ages. This, ra-
" ther which I ſee above me muſt be it; and
" doubtleſs, on my arrival there, I ſhall learn
" who thoſe impoſtors are who have ſought to
" miſlead me."

So he haſtened to climb up the rock, ſupporting his ſteps with the truſty ſtaff which had been given to him by SELF-DENIAL; and as he again experienced its uſe, he congratulated himſelf on the care with which he had preſerved it; remembering that SENSIBILITY, as ſhe embraced him, had made ſeveral attempts to draw it out of his hand. When he had reached the top, he beheld the two lions; but they were chained, and made no effort to moleſt him as he joyfully paſſed between them, and rang the bell at the gate, which was preſently opened unto him by the ancient porter WATCHFUL.

While the pilgrim was ſpeaking with him, the three virgins who were called PIETY, PRUDENCE, and CHARITY, and who had never relinquiſhed thoſe venerable names, themſelves came forth from an inner chamber, and received their gueſt with words of kindneſs; and PIETY ſaid unto him, "Welcome, young
" man, welcome to our dwelling! Thou haſt
" neither been ſo fooliſh as to be deluded by the
" *pretences* of thoſe who falſely call themſelves

" the

" the MORAL VIRTUES, nor ſo wicked as to
" delight in the deeds which they vainly ſanc-
" tion. Thou art therefore worthy to be ad-
" mitted into the habitation of the CHRISTIAN
" VIRTUES; with whom none dwell but ſuch
" as do ſincerely believe and faithfully practiſe
" all the words which are written in the book
" of life, which thou beareſt in thy hand, and
" by which thou haſt been taught to eſchew
" falſehood, and to ſeek out truth."

Then GOOD-INTENT bowed himſelf before the damſels, and rejoiced that he had at laſt been ſo fortunate as to find them; eſpecially he was glad to behold her, concerning whom her enemies had reported ſuch calumnies; even PIETY, who was the eldeſt of the ſiſters, and for whom the other two, who leaned on her on either ſide, ſeemed in every look and geſture to expreſs their veneration and regard. GOOD-INTENT beheld with awe her ſaintly countenance; while the ſober but not auſtere looks of PRUDENCE engaged his confidence, and the benignant ſmile and dove-like eye of CHARITY, filled his whole ſoul with peace, joy, and holy love.

When they had led him into their gueſt-chamber, they queſtioned him concerning his pilgrimage; ſo he told them all that had hither-

to

to befallen him therein; and when he had ended the account of his laſt adventure, "It is well "for you," ſaid PRUDENCE, "that you have "ſo well learnt from that book, where alone "true wiſdom is to be found, to diſregard ſpe- "cious words, and to reject falſe principles, "viewing with abhorrence the unrighteous "deeds which ſpring from them."

"There are but too many," ſaid CHARITY, "even among thoſe who are the beſt diſpoſed to "love us, and to receive our precepts within "their hearts, who, miſled by the arts of the "impoſtors, who aſſume our characters even "while they affect to deſpiſe our names, have "been filled by their pernicious counſels with "all unrighteouſneſs; becoming haters of GOD, "deſpiteful, proud, boaſters, inventors of evil "things, diſobedient to parents, without un- "derſtanding, covenant-breakers, without na- "tural affection, implacable, unmerciful; and "though out of their own mouths they might be "condemned, ſeeing that the words of peace are "ever on their lips, yet, 'even as they did not like "to retain GOD in their knowledge,' He has "given 'them over to a reprobate mind;' ſo "that thoſe ſame things, for which they account "others moſt inexcuſable, they do themſelves "commit without remorſe."

"I pray

"I pray you," ſaid GOOD-INTENT, "who "are theſe deceivers? And how long have "they dwelt in theſe parts?"

"They ſpring," ſaid PRUDENCE, "from an "evil race; and you will not wonder at their "eagerneſs to ſeduce pilgrims from the right "road, when I tell you that they are the daugh-"ters of Mr. PHILOSOPHY, with whom you "met in the former part of your journey, to the "great endangering of your ſafety; and who, "being himſelf occupied in confuſing the heads "of pilgrims, has ſent forth theſe, a progeny "worthy of ſuch a father, to ſeduce their hearts. "When they firſt came into this country, they "offered themſelves to us, with great ſeeming "humility, as our ſervants; and we, being "pleaſed with their appearance and fair ſpeeches, "were contented to receive them as ſuch; and "for a while they behaved themſelves to our "liking; but it was not long before they be-"gan to ſhew themſelves in their proper co-"lours. For my ſiſter CHARITY, indeed, "they conſtantly expreſſed extraordinary re-"ſpect; praiſing her upon all occaſions, and "even ſeeking to exalt her, by diſparaging all "her neareſt kindred; yet even to her they "paid no obedience; and frequently ſhe found "that they had buſied themſelves in demoliſhing "the works which ſhe had ordered them to aſſiſt in

"completing

" completing. As for me, they came little in
" my way, being desirous, if it were possible,
" wholly to escape my observation; but to my
" sister PIETY they daily offered the most un-
" provoked and offensive insults. I believe, in-
" deed, that their plan was to incite her to quit
" us, as they have since thought proper to assert
" she has done; for they even then had the as-
" surance to raise calumnies against her, and
" used their utmost endeavours to excite some
" dissension betwixt her and CHARITY; but a
" friendship so indissoluble as theirs was proof
" against all such wiles; and the attempt was
" even fortunate; since it unveiled the designs
" of these impostors to the eyes of CHARITY,
" who would not otherwise have been so soon
" induced to retract her favourable opinion of
" them; and she acquiesced in my counsels,
" that they should be expelled from among us.
" During the time that they had been with us,
" however, they had acquired a facility in imi-
" tating our manners, and had learnt to repeat
" by rote many of our sayings; and thus quali-
" fied, they formed the scheme to personate us,
" that so they might inveigle out of the right
" way such pilgrims as came with the design to
" take up their lodging with us. In this enter-
" prise they were chiefly assisted by him who
" accosted you in the character of their porter,
" and

" and who is called SENTIMENT. He was the
" architect who erected their houſe, which,
" as you might obſerve is built in imitation of
" ours; though the difference of the materials
" prevents any great reſemblance between
" them. Their edifice, indeed, being framed
" of ſuch periſhable ſubſtance, would not have
" ſtood till now, were not its inhabitants con-
" tinually employed in repairing its walls; ſo
" that as, through time and ſtreſs of weather,
" one row of books decays and moulders away,
" the place is immediately filled up with a dou-
" ble quantity of new ones, with which they
" are continually ſupplied from a manufactory,
" which, under the direction of their father,
" Mr. PHILOSOPHY, they have eſtabliſhed in
" the neighbourhood. Since they have reſided in
" this their new habitation, their arts have been
" but too ſucceſsful; and eſpecially they 'lead
" captive many ſilly women, laden with ſins, and
" led away with divers luſts,' who, though they
" are ever imagining they learn, are yet 'never
" able to come at the knowledge of the truth.'
" For, as Mr. PHILOSOPHY's houſe is chiefly
" frequented by men, ſo is this of his daughters
" moſt commonly viſited by women. Never-
" theleſs, at both, gueſts of either ſex are
" equally welcome; and while the male pupils
" of theſe deceivers are taught, when their

" hand

" hands are embrued in murder, to affect in " their converſation the moſt effeminate ex- " preſſions of tenderneſs and morbid ſenſibility, " their female diſciples learn to conſider as the " diſgrace of womanhood, what has hitherto " been its moſt invaluable privilege, even its " modeſty; and caſting off, with that, 'the or- " nament of a meek and quiet ſpirit,' where- " with, 'in the old time, the holy women who " truſted in GOD adorned themſelves,' they " think that they ſufficiently eſtabliſh their " claim to equality with men, while they ri- " val even the moſt reprobate among them, no " leſs in ferocity than in voluptuouſneſs."

" I could not but obſerve," ſaid GOOD-INTENT, " that the language which was held to " me in the houſe which I have juſt quitted, " bore a ſtrong reſemblance to that which I " heard in Mr. PHILOSOPHY's palace."

" The office which he chiefly entruſts to theſe " his daughters," reſumed PRUDENCE, " is " that of reconciling to the moſt atrocious " deeds the minds of thoſe who ſtill reſpect the " name of VIRTUE, by amuſing them with " empty and deluſive ſounds; and as ſoon as " any man has learnt, after their example, to " call evil good, and good evil, he is then ſuf- " ficiently prepared to join Mr. PHILOSOPHY's " *great army*, of which you ſaw the firſt fran-

" tic

" tic troop ſet out from his palace, and take the
" road which led to the mountain of *Revolution.*
" Had you, therefore, hearkened to their en-
" ticements, they would have led you down in-
" to the valley, which lies between that moun-
" tain and this hill of *Difficulty*, which was the
" ſame that they extolled to you, as ſo far pre-
" ferable to the valley of *Humiliation*; and
" there would you have found yourſelf ſurround-
" ed by the votaries of ATHEISM and ANAR-
" CHY, from whom you had lately fled; inſo-
" much that, unable a ſecond time to eſcape,
" you would have been borne along by the
" crowd, and even compelled to become ſuch
" an one as themſelves.—But our houſe ſtands
" ſo high, that, from my apartment, we have
" a view of all the country round; ſo that
" you may, if you pleaſe, look out, and behold
" the progreſs of theſe enemies of your king."

Then GOOD-INTENT gladly followed her, and ſhe led him to a window, from which he had a full proſpect of the mountain of *Revolution*, with its precipitous ſides, and its frowning brow. And behold! Mr. PHILOSOPHY's troops had now gained the ſummit, and were exulting in their ſucceſs with ſhouts of triumph. The eyes of the pilgrim ſought among their ranks for his old companions; but he could not diſcern them all; for the Lord INCONSIDERATE, finding the

mountain

mountain ſteeper than he liked, had not choſen to attempt the aſcent; but not knowing his way back to the road he had quitted, he had loſt himſelf, and periſhed miſerably: the Lord PARTY-SPIRIT had followed his friends into a quagmire; where, though they had ſoon got out of it, he had ſtuck faſt in the deep mud, and had found none who would give him any help: Mr. CURIOSITY, venturing too near the edge of a precipice, to take a view of the valley below, had fallen over, and had been daſhed to pieces: and Mr. HATE-CONTROUL had been ſlain by the hand of Mr. HOT-HEAD, who was offended that he boaſted of having as good a right as himſelf to chooſe in what path he would walk. Many others of thoſe who had ſet out with them from the palace of Mr. PHILOSOPHY had alſo periſhed by different caſualties; and at the head of all who ſtill ſurvived, there now marched the men with the fierce countenances, who wore the daggers in their girdles. Then GOOD-INTENT inquired of PRUDENCE who thoſe men were; for from the firſt he had felt a deſire to know ſomewhat more particularly about them.

"Thoſe," ſaid ſhe, "are not, like the reſt, "the diſciples or the vaſſals of Mr. PHILOSO-"PHY. They are a band of BLOOD-men; the "countrymen of thoſe who in former times com-"*poſed* the chief ſtrength of the army of DIA-

"BOLUS,

" BOLUS, in his wars againſt King SHADDAI.
" Remembering the proweſs which they then
" diſplayed in battle, Mr. PHILOSOPHY has
" formed an alliance with their nation; but
" they concern not themſelves, like the reſt of
" thoſe men whom you ſaw in his palace, with
" his opinions, neither are their minds pervert-
" ed by his ſophiſtical arguments: to them it
" were unneceſſary to clothe evil in the garb of
" goodneſs; for they love and deſire evil for its
" own ſake; and it is becauſe they have diſco-
" vered in Mr. PHILOSOPHY the irreconcileable
" enemy of juſtice and of holineſs, that they
" have ſo readily joined his forces, and are con-
" tent to march under his banners. It is true
" that at firſt, leſt their appearance on his ſide
" ſhould too much counteract the arts with
" which he ſought to hide his purpoſes from
" the world, they hid their faces, and ſuffered
" others of his followers to imagine themſelves
" the leaders of his army; but now that they
" have reached the ſummit of this mountain,
" they no longer think diſſimulation neceſſary,
" but openly avow themſelves, and terrify into
" ſubjection even thoſe, who, at the beginning,
" would have been the leaſt diſpoſed to form
" any league of amity with them. The name
" of him who marches at the head of this terri-
" ble band is JACOBINISM, and in him is veſted
"

" the ſupreme command; thoſe whom he has " appointed to be his principal captains are RAPINE, PERFIDY, EXTORTION, OPPRESSION, TREASON, SACRILEGE, and MURDER. Henceforward, though, when it may " ſuit their purpoſes, they will continue to uſe " the name of Mr. PHILOSOPHY, you will perceive that they will ſubmit to no controul, " even from his authority; and that they will " continue in alliance with him from no other " motive, than that all the moſt atrocious of " their deeds may find in him a moſt unwearied " panegyriſt and advocate.—But the whole company is now about to deſcend into the valley, " whither your late hoſteſſes would have conducted you. It is called the valley of *Equality*. Obſerve how ſteep and dangerous is the " path which leads down to it from the mountain of *Revolution*; inſomuch that thoſe who " attempt the deſcent are obliged to throw away " all the baggage they have hitherto carried " with them, nay, even to ſtrip off the beſt " part of their clothes, leſt, being laden " with any weight or incumbrance, they ſhould " be the more liable to fall."

Then GOOD-INTENT beheld all thoſe who had money, or any other kind of proviſion for their future wants on their journey, throw it *from them*; ſome were conſtrained to lay aſide

their

their gorgeous robes; the Lord LOVE-CHANGE caſt away his coronet, and the like did many others; nay, ſome who wore crowns, though themſelves unwilling to reſign them, could not prevent others of the company in which they had travelled ſo far from taking them off their heads, and throwing them down the precipice. Thus lightened, they all began to deſcend; but Mr. HOT-HEAD, going too haſtily, ſoon fell, and broke his neck: many of the reſt alſo either ſlipped, or were puſhed down by others; and I ſaw not that any of thoſe who fell ever roſe up again. When they had reached the foot of the mountain, the Lord LOVE-CHANGE was ſuddenly ſwallowed up in the ſwamp of *Falſe-accuſation*, into which he was led by PERFIDY, at the inſtigation of RAPINE; and I obſerved that all who had worn coronets or coſtly robes, met with a fate ſimilar to his. As for Mr. CREDULITY, and ſome others who walked with him, a phantom called FRATERNITY met them at the entrance of the valley, and, making a ſemblance to embrace them, ſtifled them in his arms. Of thoſe who had once been the companions of GOOD-INTENT, Mr. DISCONTENT therefore now only ſurvived: he ſtill followed JACOBINISM and his troop with a ſullen pace; and, as I afterwards learned, he continued to follow them through every different region into

which they entered, even to the end of their appointed courſe; nor, though they would often gladly have been rid of ſuch an aſſociate, could they ever find means to perſuade him to turn back, or to drive him from their company.

The miſerable end of ſo many of the original followers of Mr. PHILOSOPHY ſeemed to afford to the BLOOD-MEN a cauſe for rejoicing. They employed themſelves with eagerneſs in gathering up the precious things, which, having been caſt away at the top of the mountain, had rolled down its ſides into the valley; and while they were thus occupied, many quarrels aroſe among them for the treaſures they had found: ſo they ſtrove with each other, and many who had collected the richeſt ſpoils were ſlain by their fellows, envious of their good fortune. But at laſt their contention ceaſed for a time, and they all went forwards together, and ſoon were out of ſight.

Then GOOD-INTENT, addreſſing himſelf again to PRUDENCE, "At leaſt there is hope," ſaid he, "that the evils which have been brought "upon the earth by this band of ruffians will not "be of long continuance; for if they thus madly "ruſh on every danger, and are beſides ſo ill diſ- "poſed towards each other, that on the ſlighteſt "grounds they ſhed the blood of their fellows, "their force muſt quickly periſh, and the very

"memorial

" memorial of them be ſwept away from the " earth."

" I am not ſurpriſed," ſaid PRUDENCE, " that you entertain ſuch a hope; but you do " not conſider the continual reinforcements " which this army received. Mr. PHILOSO- " PHY is ever at work in enticing unwary tra- " vellers to enliſt under his ſtandard; the na- " tion of the BLOOD-MEN is, moreover, very " numerous; and large companies are even now " on their road, from all parts of it, to join " their countrymen; and beſides all this, in " every land through which the army paſſes, " they oblige the natives thereof to take up " arms and follow them; alluring ſome with " the proſpect of ſharing in the plunder of their " neighbours; and, by ſtripes and ill-uſage, com- " pelling thoſe who cannot be ſo perſuaded, to " forſake their homes, and aſſiſt, however un- " willingly, in ſpreading deſolation over the " whole habitable ſurface of the globe. When " you reach the town of *Vanity*, you will again " fall in with them; but, in the mean while, " you ſhall for a time take up your abode with " us, as it has been the cuſtom of your family " to do, whenever any of them have paſſed this " way. Our inſtructions ſhall fortify your " mind againſt the deceits of future impoſtors; " and, at your departure, we will arm you in the

" armour of light, wherewith your anceſtor " CHRISTIAN was clad, that ſo you may be " enabled to withſtand all ſuch aſſailants as ſhall " hereafter ſeek to moleſt you, during the re- " maining part of your pilgrimage."

So I ſaw in my dream that GOOD-INTENT was well-pleaſed with the propoſal, and that he continued many days at the houſe *Beautiful*; where he became too well acquainted with the true character and excellency of the CHRISTIAN VIRTUES, to be in any danger of again ſuffering himſelf to be impoſed on by their counterfeits.

Moreover they took great pains in inſtructing him; and PIETY taught him to love the LORD his GOD with all his heart, with all his ſoul, and with all his mind; to purify himſelf even as He is pure; to do heartily whatſoever he did, as to the LORD, and not unto men; not being conformed to this world, but being transformed by the renewing of his mind, that he might prove what is that good, and acceptable, and perfect will of GOD; holding faſt the myſtery of the faith in a pure conſcience; and deſiring nothing in compariſon of the glory that ſhall be revealed, when the LORD cometh with thouſands of his ſaints, to judge the world in righteouſneſs.

When ſhe had thus trained him in the firſt

and great commandment of the law, CHARITY taught him the ſecond, which was like unto it; even that he ſhould love his neighbour as himſelf. But ſhe exhorted him not to love in word, neither in tongue, after the manner of falſe pretenders to philanthopy: but in deed, and in truth; not ſaying to the naked and the hungry, "Depart in peace, be you warmed and "filled," but giving them thoſe things whereof they ſtand in need. And while ſhe perſuaded him, as he had opportunity, to do good unto all men, ſhe taught him that thoſe of the houſhold of faith were more particularly to be conſidered as entitled to his beneficence; ſeeing that it is fitting that the members of that body, whereof CHRIST is the head, ſhould have care one for another. She charged him alſo to learn firſt to ſhew kindneſs at home; ſince if any provide not for his own, and eſpecially for thoſe of his own houſe, he hath denied the faith, and is worſe than an infidel. Moreover ſhe taught him that he would exerciſe more true compaſſion towards thoſe, whoſe reprobate minds receive not the knowledge of the truth, by converting one ſinner from the error of his ways than by crying, "Peace! peace!" to all to whom there was no peace; vainly ſtriving with the ſtrength of man, to reverſe the irrevocable judgments of GOD, which ſtand fixed as the

great mountains for ever, and ſhall manifeſtly appear to all men, at the laſt day, to have been founded in truth and righteouſneſs. And to every work of love ſhe exhorted her diſciple, in the name of HIM who gave even his life for us miſerable ſinners, and who hath promiſed to reward the kindneſſes which have been ſhewn unto the leaſt of his brethren upon earth, as if they had been done unto himſelf.

Now, that he might be the more readily diſpoſed to attend to the inſtructions of PIETY and CHARITY, PRUDENCE taught him that the fear of the LORD is wiſdom, and to depart from evil is underſtanding; that the precepts of the LORD are right, rejoicing the heart; that the commandment of the LORD is pure, enlightening the eyes; that thoſe who keep his precepts have more underſtanding than the ancients, and enſure to themſelves a glorious inheritance, eternal in the heavens. She exhorted him, therefore, that, avoiding all oppoſitions of ſcience, falſely ſo called, with that worldly wiſdom, which is earthly, ſenſual, deviliſh, where envying and ſtrife is, with confuſion and every evil work, he ſhould ſeek the wiſdom that is from above; which is firſt pure, then peaceable, gentle, full of mercy and good fruits; which cometh down from the Father of Lights, and therefore, like Himſelf, hath no variableneſs; and

which

which if any man aſk in faith of GOD, it ſhall be given him.

Now I ſaw in my dream, that GOOD-INTENT received with joy the words of theſe three wiſe virgins, and was not a forgetful hearer of thoſe doctrines of his LORD, which they thus declared unto him, but ſtrove daily to become more zealouſly a doer of the ſame. So when the time drew near that he ſhould proceed further on his journey, they led him into the armoury of their King, whereof they are entruſted with the charge, and there they clad him in armour of proof, ſuch as had been given to CHRISTIAN, his anceſtor, and to all others of his family in ſucceeding generations, who had arrived at that houſe in the courſe of their pilgrimage. Moreover they ſhewed him all their records, and other rare and profitable things which it was their cuſtom to ſhew unto pilgrims; and when they had done this, they had further the kindneſs to walk forward with him a little way on his journey; leſt, while his mind was occupied with the exceeding great value of his late acquirements, he ſhould take the road which led to the tower of *Spiritual-pride*, inſtead of that which deſcended into the valley of *Humiliation*, through which lay the only way to the *Celeſtial City*.

So I ſaw that, being heedful to his ſteps, as

they admoniſhed him to be, he went down the hill without making any ſlip, which might have given the foul fiend APOLLYON an advantage over him; and as he went along, in talk with his companions, they warned him to be continually careful leſt he ſhould be again deceived by any of thoſe who aſſumed their name or likeneſs, for the purpoſe of leading pilgrims aſtray. "For," ſaid they, "there are many other impoſ-"tors, beſides thoſe you have already ſeen, who "have recourſe to that artifice, and thereby miſ-"lead the moſt zealous of our pupils."

"I flatter myſelf," ſaid GOOD-INTENT, "that I have now lived too long in your houſe, "and have acquainted myſelf too perfectly with "your features, to be henceforward liable to "any impoſitions of that nature."

"Be not too confident," ſaid PRUDENCE; "for, 'if SATAN himſelf be ſometimes tranſ-"formed into an angel of light,' it is therefore "no great thing if his miniſters be alſo tranſ-"formed as the miniſters of righteouſneſs."

"But can you not give me ſome certain rule," ſaid he, "whereby I may be enabled to detect "ſuch deceivers?"

"There is no rule," ſaid PRUDENCE, "by "which we may at all times be more certainly "diſtinguiſhed from thoſe who would paſs for "*us*, than by the harmony which conſtantly

"and

" and indiſſolubly ſubſiſts between us. Each " of us has ſeparately many counterfeits; but, " while we uniformly agree together in one " mind, thoſe counterfeits are ever at variance " with each other. Thus, for example, my " name and office are ſometimes aſſumed by " AVARICE, and ſometimes by SIMULATION; " but AVARICE betrays herſelf by the hatred " which ſhe cannot conceal againſt my ſiſter " CHARITY, from whom ſhe flies, as from a " robber who would ſpoil her of her goods; " while SIMULATION may be known by her " refuſal to liſten to the voice of PIETY, who " vainly attempts to recal her from the crooked " paths, in which ſhe leads her followers to " their deſtruction."

" You may alſo find me perſonated in the " world," ſaid CHARITY, " by two no leſs " dangerous deceivers. OSTENTATION and " PROFUSION both deſire to be taken for me; " but PROFUSION openly expreſſes her con- " tempt of PRUDENCE; and OSTENTATION, " deſirous only to be ſeen by men, has no fel- " lowſhip with PIETY, who would teach her " to approve herſelf to GOD."

" And in like manner," ſaid PIETY, " is my " character often uſurped by HYPOCRISY, who " can imitate my voice, and the faſhion of my " garments; but urge her to prove by any

" action her kindred with CHARITY, and ſhe " will ſtand ſelf-detected before you; whilſt if " you meet FANATICISM aſſuming my likeneſs, " and addreſs her in the name of PRUDENCE, " ſhe will arrogantly profeſs unto you that " ſhe never knew her. Remember, therefore, " that we always are conſiſtent with ourſelves, " with each other, and with the immutable law " of our King; and that, whereſoever you find " inconſiſtency, you have good reaſon to con- " clude that no CHRISTIAN-VIRTUE truly " dwells."—

So, after ſome more profitable diſcourſe, I ſaw in my dream that PRUDENCE, PIETY, and CHARITY, thought it time to return to their own dwelling; ſo they bade the pilgrim farewell, and he went forwards on his way, through the midſt of the valley of *Humiliation*, in which, as I judged from his countenance, he took great delight. And I obſerved that it bore no reſemblance to the valley of *Equality*, though it ſeemed to be on the ſame level; for the valley of *Equality* was full of dangerous pit-falls, was viſited by continual ſtorms, and was ſtrewed with the bones of thoſe who in former ages had periſhed therein; whereas this of *Humiliation* was ſafe and pleaſant to all pilgrims, who knew rightly how to deſcend the hill which led to it; and the ſweet airs of heaven did perpetu-

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ally viſit it, and refreſh with their kind influence the ſpirits of thoſe who were paſſing through it.

Only I ſaw that when GOOD-INTENT had reached the loweſt part of it, he was ſomewhat troubled by ſuddenly hearing on each ſide voices, which pronounced his name, and derided his labours: ſo he looked to ſee who were the mockers, of whoſe vain mirth he was thus the ſubject; and behold! on the right hand, on a riſing ground, which overlooked his path, he deſcried ſome of thoſe who had followed the train of the Lady FASHION, and among them his former companion LIGHT-MIND, with LAUGHTER and FOLLY; and on the left hand, on a ſimilar height, ſome of Mr. PHILOSOPHY's troop, among whom he diſtinguiſhed his ancient enemy, RIDICULE by name; and theſe two parties, though on other points they agreed not, yet happening at the ſame time, from their reſpective paths, to obtain a ſight of the pilgrim, and being equally offended that he had refuſed to quit his road for theirs, they vied with each other in thus laughing him to ſcorn. For a few moments, GOOD-INTENT was vexed at their idle ſcoffs; but ſoon recollecting that they might more juſtly be the object of his compaſſion, than of their raillery, he walked on his way without

out regarding them, and was ſoon out of their ſight.

But by degrees his road became more gloomy, as he drew near to that horrible valley, the valley of the *Shadow of Death*. When he firſt deſcried, though yet at a diſtance, the ſmoke of the pit, his heart ſunk within him; and when he became able to diſtinguiſh the groans and fearful cries of thoſe who dwelt therein, he trembled exceedingly, and was ready to turn back through fear; but remembering that he muſt neceſſarily paſs through that valley, before he could hope to arrive at the *Cæleſtial City*, his courage revived, and he felt himſelf able to encounter every terror, through Him who ſtrengtheneth his fainting ſervants.

So he quickened his pace, and ſoon entering the valley, he proceeded along the narrow path, on the one ſide of which the ditch lieth, and on the other the quagmire. And now I beheld that his ſtrength was brought very low, and that the dragons of the deep, exulting in his weakneſs, ruſhed forth upon him, and fought by violence to prevail againſt him; but he covered himſelf with the ſhield of FAITH, which had been given to him out of the armoury of his King, and did ſo for a while make a manful uſe of his ſword, the edge of which they durſt not encounter. But

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in a ſhort time, the noiſome air which ſurrounded him, and of which it is the ordinary nature to mingle itſelf with every latent poiſon which lurks in the blood of thoſe who breathe it, had ſo pernicious an effect on him, that it cauſed the ſtings of thoſe venomous creatures, which had faſtened on him in the palace of Mr. PHILOSOPHY, to enflame afreſh; and though he had ſuppoſed them long ſince healed, yet he now felt them more painful than even at the moment when he had firſt received them. A miſt ſoon ſpread itſelf before his eyes, ſo that he could not diſcern the way before him; and by degrees his arm ſwelled and loſt its ſtrength; inſomuch that, unable to ſupport the weight of his ſhield he could no longer cover himſelf with it, but was obliged to drag it behind him, as an uſeleſs burden, upon the ground. The fiends, who before had retreated, when they ſpied their advantage, cloſed with him; and, while ſome graſped his ſhield, expecting to be able quickly to wrench it from him, others from behind, the more to diſtract him, did whiſper in his ear all the blaſphemies which he had formerly heard uttered by Mr. PHILOSOPHY and his retainers.

But while I was looking every moment for his overthrow, behold! he ſuddenly recollected how, when his foreſather CHRISTIAN had had the ſame enemies to contend withal, and had

been even so far reduced as to mistake their whisperings for the evil imaginations of his own heart, he had had recourse to another weapon called *All-prayer*, and had been delivered. Then GOOD-INTENT immediately availed himself of that example; and as he cried with great fervency unto Him, to whom the prince of the power of the air, with all his host of evil ones, is subject, his adversaries were compelled to give back; and from a bright cloud which passed over his head, a few drops of crystal dew were sprinkled on him, which, partaking of the nature of the waters of the well of TRUTH, did forthwith remove the intolerable anguish of the stings, and restore to his arm its former strength; so that he became able, as at the first, to raise the shield of FAITH. Secure beneath its ample orb, he walked onwards rejoicing; and even the smoke and stench of the pit had no longer power to annoy him, neither did any of the dragons and hobgoblins thereof dare any more to approach him. And I saw that he went on with equal safety through that other part of the valley, which is full of snares and pit-falls; remembering the counsels of PRUDENCE, who had instructed him that he who walketh uprightly walketh surely.

So at last he came to the cave, in which the *two giants* PAGAN and POPE had formerly

dwelt,

dwelt, to the great moleſtation of the pilgrims who travelled that way; but when CHRISTIAN had paſſed by, he had found PAGAN dead, and POPE decrepid with age. GOOD-INTENT, remembering this, had not expected to find there any enemy, who ſhould have power to offer him offence; but behold! he now deſcried in the mouth of the cave a third giant, more horrible than the former two, who was called INFIDEL; and, juſt as the pilgrim came up, this miſcreant had thrown a dart at the old and feeble POPE, who, unable to defend himſelf againſt his young and vigorous foe, had fallen down, to all appearance ſlain; yet, as GOOD-INTENT drew nearer, he could diſcern that there were ſtill in him ſome faint ſigns of life; inſomuch that it appeared uncertain whether the wound were mortal.

INFIDEL, however, proud of his eaſy victory, turned to the remains of PAGAN, whoſe carcaſe now, through length of time, was reduced altogether to a ſkeleton. Nevertheleſs, the grim giant raiſed it from the ground, and employed one named ALLEGORY to caſt around it an embroidered veſt, that ſo its ghaſtlineſs and deformity might be concealed; and this he did, with the intent to call that fleſhleſs and ſpiritleſs body by the name of MYTHOLOGICAL-WISDOM, and to force all ſuch as became his captives in battle

to fall down and worſhip it. Now the embroidered veſt had been woven by the pupils of Mr. PHILOSOPHY.

The ground before the mouth of the cave was already ſtrewn with the dead bodies of the pilgrims, whom this third and moſt cruel giant had ſlain, becauſe of their adherence to the way in which their fathers had walked; and when he ſaw GOOD-INTENT paſſing by, he ſeized his darts, dipped in deadly poiſon, and caſt one of them at him; but the youth feared him not, becauſe he knew himſelf to be clad in armour of proof: ſo he covered himſelf with his ſhield, and the dart fell harmleſs on the ground.

Then INFIDEL raged, and ſpake many words of reproach and blaſphemy; and iſſuing forth from his cave, he ruſhed upon the pilgrim, with his mace of VIOLENCE, weening aſſuredly to have ſlain him outright; but behold! a ſudden and mighty whirlwind aroſe, before the force of which the giant was ſcarcely able to ſtand; and while he reached forth his hands to catch at any thing which might ſave him from falling, his weapon, which he no longer firmly graſped, was caught by the tempeſt, and blown away quite out of his ſight. So he ſtood for a moment diſmayed; and when his pride returned to him, and he would have fought other weapons for the aſſault, he perceived that the pilgrim had already

paſſed

paſſed too far on his way to be overtaken by him. Then he returned to his cave, diſappointed of his prey; and GOOD-INTENT proceeded on his journey, full of thankfulneſs for the ſignal deliverance which had been afforded him.

So I beheld that he went on, till he came to a hill, from which he had a view of the town of *Vanity*, and perceived that he drew very nigh unto it. Now while he ſtood ſtill for a moment to look about him, he was accoſted by a very fair-ſpoken gentleman, who made him many profeſſions of extraordinary kindneſs. "And ſince," ſaid the ſtranger, "you, Sir, appear to be travelling, as well as "myſelf, to the town which lies yonder before "us, we will, if you pleaſe, walk forward to-"gether."

"I thank you for your offer, Sir," ſaid GOOD-INTENT; "are you, I pray, a native "of the town towards which we are going?"

"You muſt pardon me, Sir," returned his new companion, "if I queſtion the propriety "and the reaſonableneſs of your inquiry. It "ought to be enough for us to know that we "are inhabitants of the ſame planet; for ſince "the diviſions of empires, and the boundaries of "provinces are arbitrarily impoſed, and conti-"nually ſubject to be changed by the ever-vary-

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" ing caprice of man, of what avail can it be to
" any individual to aſk in what village, or even
" in what hemiſphere, himſelf or his fellow
" firſt chanced to draw breath? Are we not all
" equally citizens of that great city the world?"

" You addreſs me, Sir," ſaid GOOD-INTENT, " with the air of one who imagines he
" communicates an important diſcovery, firſt
" made by his own ſuperior wiſdom. Yet the
" very doubt which you expreſs of the reaſon-
" ableneſs of my queſtion affords me a ſufficient
" proof that you have never yourſelf conſidered
" how much it may imply. By inquiring of
" what country you were a native, I meant not
" to aſk for geographical definitions; but I ex-
" pected to learn by your anſwer whether you
" belonged to a civilized or a barbarous com-
" munity; whether I might hope to find your
" opinions, religious and political, agreeing
" with thoſe in which I myſelf was educated:
" and though, had I found you a native of
" realms the moſt remote from mine, I ſhould
" ſtill have felt myſelf bounden to you by that
" tie of univerſal love, which our great maſter
" is willing ſhould ſubſiſt between all his crea-
" tures; yet I ſhould with pleaſure have avowed
" a nearer connexion with you, had you de-
" clared yourſelf a member of ſome nation united
" *with my own*, by any obligations of ancient

" amity,

" amity, or any now-exiſting league of mutual
" advantage; and had I diſcovered in you a fel-
" low-countryman, I ſhould ſtill more gladly
" have greeted you, and ſhould have rejoiced to
" have had for my companion, in this my pil-
" grimage to the regions of eternity, one who
" had a common intereſt with myſelf in every
" thing which in the preſent world I hold moſt
" dear."

Then the ſtranger, whoſe name was Mr. COSMOPOLITAN, mocked at the words of GOOD-INTENT, and uſed many arguments to convince him of his folly in preferring his own country to the other regions of the world; ſeeing that it was formed but of earth and water, as they were, and was inferior to many among them in pleaſantneſs and fertility.

" Were it even leſs pleaſant and leſs fertile
" than you repreſent it," ſaid GOOD-INTENT,
" I am willing to hope that my attachment to it
" would not be on that account the weaker.
" Wherefore do not all men covet alike to
" dwell in thoſe few and narrow diſtricts of our
" world, where the ſeaſons are moſt temperate,
" and where the choiceſt of the fruits of the
" earth riſe ſpontaneouſly to perfection? And
" wherefore, from this cauſe, does not univer-
" ſal warfare continually ſubſiſt among us?
" Wherefore,—but becauſe Providence has gra-

" cioufly

" ciouſly implanted in the breaſt of every indivi-
" dual, not corrupted by vain ſophiſtry, that
" attachment to the ſoil which gave him birth,
" which renders him contented with the lot
" which has fallen to him, and induces him to
" conſider even the barren rock as a goodly he-
" ritage, if he can dwell thereon with thoſe of
" his own kindred, and of his father's houſe.

" By what I perceive," ſaid Mr. COSMOPOLITAN, " you prefer the direction of inſtinct
" to that of reaſon. You will not, however, I
" hope, be ſo misjudging as to refuſe, for the
" ſake of a few old-faſhioned prejudices, to ſeek
" in the town of *Vanity*, whither we are going,
" for the moſt agreeable lodgings; and in this
" queſt you cannot do better than to take me
" for your guide; for I have friends in every
" ſtreet of the fair; and while I wander, with-
" out any illiberal preference, from one to the
" other, I am ſure to find myſelf equally wel-
" come to all."

" You make me fair promiſes, Sir," ſaid GOOD-INTENT; " but in truth I have already
" determined where I ſhall lodge: even where
" my anceſtors have been hoſpitably entertained
" before me; where that I know that the laws of
" my Prince are more reſpected than in any
" other quarter of the town; where his ſtatutes
" are preſerved in their greateſt purity; and

" where

" where the moſt viſible marks of his favour " have for ages been beſtowed. If all places " are as indifferent to you as you aſſert them to " be, you will do better to accompany me to the " lodging which I have choſen, than to wander " idly about in ſearch of another, without any " preference to direct your choice."

But to this Mr. COSMOPOLITAN made no reply; ſo as they were now come to the entrance of the town, they parted; and GOOD-INTENT went to *Britain-row*, where he was received and entertained by ſome of the deſcendants of him with whom, in former ages, CHRISTIANA, by the recommendation of her guide, Mr. GREAT-HEART, had taken up her abode. But as for Mr. COSMOPOLITAN, he wandered about from one ſtreet to another, not occupying himſelf with any buſineſs, and meeting with none who cared to hold any converſe with him; till at laſt the men of the fair, ſuſpecting that he was come among them with ſome miſchievous deſign, had him taken up, and would have ſent him to priſon as a vagrant, had he not confeſſed that he belonged to *French-row:* ſo thither they ſent him, and there he was glad to remain.

Now I ſaw in my dream, that GOOD-INTENT found it to be the pleaſure of his King that he ſhould make ſome ſtay in this town of *Vanity*; to the end that through the continued

opportunities

opportunities which would here occur to him of reſiſting evil, and overcoming the wicked one, he might perfect himſelf in that true righteouſneſs and holineſs, without which it was not poſſible he ſhould be admitted into the preſence of his Lord. And here did he daily experience the benefit of the leſſons which he had received from Mr. INTERPRETER, and from the damſels of the houſe *Beautiful*; for, as the governor of this town is the prince BEELZEBUB, the great enemy of pilgrims, ſo are there continually aſſembled here all things, great and ſmall, which may prove temptations to ſeduce them out of the way wherein they hitherto have walked, and finally to diſappoint them of the heritage which they have travelled ſo far in the hope to obtain. Wherefore, though GOOD-INTENT would gladly have haſtened forward towards the end of his journey, yet did he ſubmit to his Lord's will, as it behoved him, and only ſought how he might employ himſelf during his appointed time, in the manner moſt ſuitable for one whoſe profeſſion was pilgrimage.

Now the town was at that time in a notable confuſion: inſomuch that the tumult which had prevailed in it, when CHRISTIAN and FAITHFUL had paſſed that way, was as nothing in compariſon with the preſent commotion. For *the whole* army ſent forth by Mr. PHILOSO-

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PHY, and led on by JACOBINISM, its chief, had entered it from the mountain of *Revolution* and the valley of *Equality*; and though moſt of the men of the fair had received with open arms theſe terrible invaders, yet had not their friendly dealing ſecured them from the ruin and deſolation which were ſpread by the BLOOD-MEN wherever they turned their courſe. The firſt occaſion they found of quarrel with the townſmen was concerning the faſhion of their houſes, which they required them to pull down, and build up again on a new model; taking for the lower wall the tiles which now covered the roofs, and laying the heavieſt of the preſent foundation-ſtones on the top of all. Thoſe who conſented to this propoſal were for the moſt part buried in the ruins which enſued; and thoſe who declined it, however civilly, were maſſacred without mercy. Neither did the Prince BEELZEBUB take any compaſſion on the miſeries of his ſubjects; for he well knew that the extenſion of his empire was the ultimate end of the labours of Mr. PHILOSOPHY, with whoſe attachment to his intereſts he had long been acquainted, and whom he was therefore well ſatisfied to appoint his vicegerent upon earth.

Now I ſaw that JACOBINISM, the general, had eſtabliſhed his head-quarters in the great and wide ſtreet which was called French-row; whi-

ther he had been particularly invited by certain of the inhabitants, with whom he had been long in correſpondence; and he had diſtributed his troops in the lanes and alleys immediately adjoining. They next took poſſeſſion of *Dutch-row*; and, after that, of many of the other principal ſtreets; ſome of the townſmen yielding to them without oppoſition, by reaſon of the terror which was ſpread by their approach; and others, who imagined themſelves ſafe becauſe they dwelt at a greater diſtance, omitting to take ſuch reaſonable precautions as might probably have ſecured them.

Yet, amidſt all the ravages of the BLOODMEN, the uſual traffic of the fair was in no degree interrupted. The kind of merchandiſe indeed was changed, moſt of the commodities which had formerly been in requeſt there being totally deſtroyed, together with the ſhops in which they had been expoſed for ſale; but new merchants arrived, who opened new ſhops, plentifully ſtocked with wares of another faſhion, for which they had quickly more cuſtom than ever their predeceſſors had been able to obtain. Yet ſtill there was nothing either bought or ſold in the town but *Vanity*; and, in my judgement, the new ſhapes into which it was manufactured were not a whit better than the old.

Of all who were attacked by the invaders, thoſe

thoſe only of the ſtreet in which GOOD-INTENT had taken up his lodging made any effectual reſiſtance. As ſoon as they heard of their approach, they erected barriers, and ſtationed guards to defend them; and when they found that *French-row* was become the chief ſtronghold of the enemy, they demoliſhed a bridge, which had formed the communication between that quarter of the town and their own, and fortified the banks of the river over which it had been thrown, ſo ſtrongly, that even the BLOODMEN themſelves, though they continually threatened it, durſt not attempt the paſſage. Moreover many of the moſt daring of the men of *Britain-row* would often adventure themſelves in boats acroſs the river, and attack the advanced-guards of the foe; and ſo ſucceſsful were they in this kind of warfare, that their name became terrible abroad, and their riches were increaſed by the ſpoils of their enemies.

Nevertheleſs I ſaw with ſurpriſe, that even in *Britain-row* there were ſome who had privately entered into correſpondence with Mr. PHILOSOPHY; who had accepted as a gift his magical glaſſes, and who waited only for a fit opportunity to betray their comrades unto JACOBINISM, the captain of the hoſt. But I truſt that the CŒLESTIAL KING, whoſe ſubjects all the better ſort among them do warmly profeſs them-

ſelves

ſelves, and who has already offered them, on ſeveral occaſions, moſt gracious and ſeaſonable aſſiſtance, will continue to vouchſafe unto them his protection; that ſo they may be delivered out of the dangers which thus cloſe them in on every ſide; and that, aſcribing their ſafety not to their own ſtrength, but to his favour, they may apply themſelves more heartily than they ever hitherto have done to root out all iniquity from among them, and to purify themſelves unto him as a peculiar people, zealous of good works.

While GOOD-INTENT continued with them, it appeared to him that he could in no better manner ſignaliſe his zeal for his King, than by aſſiſting them to repel thoſe who were at once his enemies and theirs. He accordingly bore arms among them in many deſperate battles, in which he diſplayed no leſs valour than his great-grandfather MATTHEW had ſhewn, when he had ſallied forth with Mr. GREAT-HEART and the reſt, to attack the beaſt, which, in their time, had committed ſuch havock in the town. And as, in theſe encounters, it was his fortune to eſcape all dangerous wounds, ſo alſo did he avoid falling into any of the ſnares, which were laid for him by thoſe more dangerous deceivers, who are every where, but more eſpecially in this *place*, lying in wait for pilgrims: inſomuch that *he would* neither liſten to the emiſſaries ſent

forth

forth by Mr. PHILOSOPHY; nor to the VICES, who walked in the train of the Lady FASHION; nor to any of the impoſtors, againſt whom he had been warned by the virgins PIETY, PRUDENCE, and CHARITY; neither could he be perſuaded to purchaſe any of the commodities of the place; which no man can poſſeſs unleſs he conſent to do homage for them unto BEELZEBUB, the prince and maſter of the fair.

At laſt the time arrived, when it was permitted him to ſet forwards on his journey: ſo, having taken leave of the friends with whom he had ſojourned, he proceeded on his way, and ſoon came to the hill *Lucre*, where one SELF-INTEREST ſat, in the place of DEMAS, to tempt paſſengers to dig therein for forbidden treaſure; but GOOD-INTENT paid no attention to his words, remembering the miſerable fate of thoſe who had periſhed in the ſilver mine, in the days of CHRISTIAN; and paſſing on, he next reached the pleaſant ſtream, the waters of which were ſo refreſhing to weary pilgrims: the ſhade alſo of the fruitful trees, which were planted on its banks, was very delightful unto him; and he was ſorry when he found himſelf obliged to quit thoſe fields, and to proceed along a very rugged road, until he came to the ſtile which led into *Bye-path* meadow.

He was careful not to turn aſide to go over it; but looking towards *Doubting* caſtle, which he expected to find in ruins, he was ſurpriſed, and withal grieved, to ſee it rebuilt, and garriſoned by a company of Mr. PHILOSOPHY's men, who had ſeized it as a citadel, whence they might the more conveniently annoy the ſhepherds of the *Delectable Mountains*; whom they hated with peculiar malice, becauſe they were the choſen ſervants of the CŒLESTIAL KING.

As GOOD-INTENT paſſed along, a few darts were ſhot at him from the caſtle walls; but when they that were within ſaw that he received them on the ſhield of FAITH, they were aware that no power was given unto them to harm him; ſo he went on, without further moleſtation, and ſoon arrived at the foot of the *Delectable Mountains*. But he was much aghaſt, to perceive what fearful ravages the army of JACOBINISM had made in the outſkirts of the pleaſant land; and he obſerved that one of the hills was ſtrewed with the dead bodies of the ſhepherds, who had been uſed there to paſture their flocks, while the ſheep were ſcattered as a prey to ravening wolves.

His road, however, leading him a different way, he ſoon came to the green and cultivated mountain, on which abode the four ſhepherds, KNOWLEDGE, EXPERIENCE, WATCHFUL,

and

and SINCERE; who, ſtill dwelling in the ſame peace and ſecurity as in former times, received and greeted him kindly; and as it was late, he gladly accepted the lodging they offered him. In the morning he told them all that had hitherto befallen him on his journey, and inquired of them concerning the remainder of his way, in which they beſt knew how to direct him.

Then I ſaw in my dream, that, before they would ſuffer him to depart, they were deſirous to ſhew him ſome of the rare things which were to be ſeen in thoſe mountains: ſo they led him to mount *Caution*, mount *Marvel*, mount *Innocence*, and ſundry of the other places, whither they had formerly conducted CHRISTIAN and CHRISTIANA: after which, as, while they walked, they had been talking of the enemies who now threatened deſtruction to all the faithful ſervants of the King, to whom thoſe mountains belonged as his peculiar inheritance, the ſhepherds ſaid unto the pilgrim, "Though we "know ourſelves to be, above all others, the ob-"jects of the fury of thoſe miſcreants, yet do "we entertain no fear of their prevailing againſt "us. We are, indeed, as you ſee by our pro-"feſſion, peaceable men, unpractiſed in the uſe "of ſuch weapons as they wield againſt us; but "the King, who is our maſter and yours, has "erected for our defence a ſtrong tower, which

" is built on the higheſt of our mountains, and " commands all the country round; and as it is " plentifully ſupplied with all manner of war- " like ſtores, and garriſoned beſides with the " King's beſt troops, our enemies, however " they may boaſt at a diſtance, dare not ſhew " themſelves in battle-array within arrow-ſhot " of its walls, and we therefore dwell in ſecu- " rity under its protection: neither have we " yet ſuſtained any injury from them, ſave the " loſs of a few of our hirelings; who, diſre- " garding our cautions, have ſtrayed too far from " the tower, and whoſe ſheep, being, through " their neglect, at liberty to wander from their " folds, have been miſerably devoured by thoſe " grievous wolves, which, at unawares, do " from time to time creep in among us."

" But who, then, were thoſe ſhepherds," ſaid GOOD-INTENT, " whoſe dwellings I beheld, as " I came along, ſo miſerably deſtroyed, while " their own dead bodies, mingled with the car- " caſes of their ſheep, lay ſtrewed in heaps on " the ground?"

" Thoſe were men," ſaid EXPERIENCE, " who formerly were our comrades; but who " had long ſince quitted the paſtures in which " our maſter commanded them to feed his ſheep, " and built for themſelves other folds, and other " *habitations*, on the hill of Error. For a time,

" indeed,

" indeed, they uſurped authority over us; and
" we were weak enough to forſake our own
" dwellings at their bidding, and to ſuffer them
" to lead aſtray the flocks which were committed
" to our care, even as they had led their own;
" but one of our number, who was called RE-
" FORMATION, happening to light on the ſta-
" tute-book of our King, which had long been
" hidden under a heap of rubbiſh, came to the
" knowledge of the fault we had inconſiderately
" committed, and brought us back, with as
" many as were willing to follow him, to theſe
" *Delectable Mountains*, on which our King him-
" ſelf had originally eſtabliſhed us, and where
" we have ever ſince dwelt in ſafety under His
" mighty protection; while thoſe from whom
" we ſeparated ourſelves have periſhed by the
" hands of the BLOOD-MEN, in the miſerable
" manner you have ſeen. We have heartily
" pitied their misfortunes, and have afforded
" what aſſiſtance we could to the few, who,
" eſcaping the cruelty of our common enemy,
" have reſorted to us for ſhelter; neither have
" we borne in mind the injurious treatment
" which we formerly experienced from them,
" nor rewarded them as they in old time ſerved
" us; and we hope that in thus doing we have
" fulfilled the commands of our great Maſter,
" who has enjoined us to ſhew hoſpitality to the

" ſtranger, and to do good to thoſe who have " deſpitefully uſed us and perſecuted us."—

Then I ſaw that the ſhepherds propoſed to conduct GOOD-INTENT to the tower of which they had ſpoken; and he gladly followed them thither. Now it was called the tower of *Revealed-religion*, and it ſtood on the mountain of *Evidence*. So, when they brought him to the place, he exceedingly admired the ſtrength of its walls, and the wonderful manner of its architecture. Then they made him obſerve, that though the foundations were ſuch as could on no ſide be ſhaken, yet the whole ſuperſtructure of the building was ſupported by two mighty pillars, each conſiſting of one ſolid piece of adamant. One of theſe, which fronted the country through which he had already paſt, was called the pillar of *Hiſtory*; and the other, which ſtood on the ſide that looked towards the *Cæleſtial City*, was called the pillar of *Prophecy*. Each of theſe was curiouſly engraven from the top to the bottom; and the ſhepherds having deſired the pilgrim to examine them attentively, he followed their directions, and thereby received much edification.

The inſcriptions on the pillar of *Hiſtory* were very legible; and GOOD-INTENT read thereon *the ſtory* of all thoſe events which were recorded *in the book* which he carried in his boſom, in

various

various characters, and in many different languages; but all agreeing together in the ſame purport. Nay, ſome of thoſe inſcriptions, which ſet out with queſtioning or denying the authority of that book, did finiſh by recounting ſuch facts, as did the moſt clearly eſtabliſh its authenticity; thereby confirming what it appeared the intention of their writers to confute. As this ſeemed ſtrange to GOOD-INTENT, he aſked the ſhepherds to explain it to him.

"Our King has promiſed us," anſwered they, "that, while heaven and earth endure, this "fortreſs ſhall never be overthrown. Yet do "our enemies feed themſelves with the ima-"gination that they ſhall finally be able to pre-"vail againſt it; and of late, many of thoſe, "who have been inſtructed in the ſchool of Mr. "PHILOSOPHY, have come hither by night, while "they have ſuppoſed we ſlept, hoping to eſpy "ſome weak place in the walls, or at leaſt to "find means to deſtroy the beauty and uniformity of the building. Some of theſe have attempted to efface the inſcriptions on this pillar, and to write on it, in their ſtead, ſuch "others, as ſhould be moſt to the diſhonour of "our King, and for the furtherance of their "own wicked deſigns; but it is the peculiar "nature of the adamant of which it is made, "that the words of TRUTH can never be erased

" from its ſurface, nor thoſe of FALSHOOD per-
" manently engraven thereon: wherefore, all
" ſuch as have hitherto thus wrought, have de-
" rived no other fruit from their labours, than that
" of exhibiting, to all who rightly examine, the
" malice of their own hearts, and their inability
" to refuſe their teſtimony to the very truths,
" the memorial of which they deſire the moſt
" earneſtly to deſtroy. Unconſcious, however,
" of the ſecret power which has thus diſappoint-
" ed their evil purpoſes, they have departed,
" boaſting as though they had obtained ſome
" mighty advantage; but moſt of them, in their
" retreat, have been ſtruck by darts, diſcharged
" at them from the garriſon appointed to de-
" fend the tower, whereby they have been caſt
" down, and have no more been able to ſtand."

After this, the ſhepherds led the pilgrim round to the pillar of *Prophecy*, which, they told him, was conſiderably the moſt ancient of the two, though it appeared erected on the foundation of the other. When firſt he caſt his eyes upon it, he deſpaired of being able to comprehend what was engraven thereon; for that pillar was not, like the former, inſcribed with legible characters, but was covered with ſtrange hieroglyphics, and the likeneſſes of many things which belonged both to the heavens above, and to the earth beneath. However, when he had

conſidered

conſidered it awhile, he plainly perceived that many of theſe figures were repreſentations of the events which he had ſeen recorded on the pillar of *Hiſtory*; and continuing to examine them, with the aſſiſtance of the ſhepherds, he ſoon underſtood the teſtimony which that pillar alſo bore to the life and doctrines of Him, to whom gave all the prophets witneſs, from the foundation of the world. He alſo beheld there, viſibly depictured, the great revolutions of ſuch ſtates and empires, as had, from the earlieſt ages, been employed, though they themſelves knew not of it, as inſtruments in the hand of the great King of all the univerſe, for the accompliſhment of ſuch things as He would have done on earth. Yet could not GOOD-INTENT trace all the figures with which the pillar of *Prophecy* was adorned; for, from above a certain height, they were ſo indiſtinct, and confuſed one with the other, that he could not with any certainty diſcover what they were deſigned to repreſent; and the top of the pillar itſelf was entirely veiled from his ſight, by a cloud which reſted on it, and on which he could not ſteadily fix his eyes, by reaſon of its brightneſs.

So he inquired of the ſhepherds why the upper part of the pillar ſhould be covered with ſuch figures as he found it impoſſible to decypher, and its ſummit be altogether hidden from his

 view

view, when all that was engraven on the lower part was become, through their aſſiſtance, ſo intelligible to him.

"The reaſon of it is," replied they, "that "the images of things as yet not ſeen, which "are thoſe on the upper part of the pillar, are "encruſted with a thick varniſh, which is pur-"poſely laid over them, and with which even "thoſe which now appear moſt plain to you "were once overſpread; but, you may obſerve, "though no man can at preſent diſcern their full "form and proportion, yet many of their "ſtronger lines may be clearly traced by the "eye which fixedly regards them; and more it "is not intended that any ſhall diſtinguiſh, "till the period when one who is called "TIME, by whom the cruſt has been already "cleared away from the lower part of "the pillar, ſhall in like manner remove it "from the higher; and in this work we have "reaſon to believe that he is even now engaged; "for we have lately been able to diſcover the "true ſhapes of many of the figures, which, "within the memory of this generation, were "no leſs indiſtinct than thoſe beyond them ſtill "remain: even of ſuch as repreſent to us the "diſtreſs of nations, and perplexity, which are "now come upon the earth. As for the cloud "which reſts on the ſummit of the pillar, that

"muſt

" muſt continue to veil it until the conſumma-
" tion of all things; when heaven and earth
" ſhall paſs away, and death ſhall be ſwallowed
" up in victory. And whereas you cannot now
" ſtedfaſtly behold it, by reaſon of its bright-
" neſs, that is becauſe it is illuminated by the
" rays of the glory of the *Cœleſtial City*, to
" which we are now exactly oppoſite. The
" miſts, which continually aſcend from the earth,
" prevent us from diſtinguiſhing it while we
" ſtand ſo low, except by the perſpective glaſs
" of FAITH, through which we ſhewed it to
" CHRISTIAN, and will now afford a view of
" it to you; but at the height to which that
" pillar aſcends, the atmoſphere is clear, and ad-
" mits the paſſage of thoſe glorious beams,
" which, even reflected by the cloud, your
" mortal ſight is too weak to ſupport."

Then GOOD-INTENT eagerly aſked for that perſpective glaſs, of the virtue of which he had long ſince heard; ſo they brought it to him; and teaching him to reſt it on the baſe of the pillar of *Prophecy*, that it might be kept the more ſteady, they bade him look; when, though the miſts of the earth did ſtill much obſcure his view, he was able ſo far to penetrate them as to diſcern, through the glaſs, and darkly, the Heavenly City, with that innumerable company of ſaints and angels who dwell therein. Then

did his heart even burn within him through eagerneſs to be there: while the fear leſt he ſhould not be accounted worthy to become a partaker of ſo glorious an inheritance ariſing in his mind, he almoſt fainted with the ſtruggle, and his hand could no longer ſupport the glaſs in the requiſite direction.

But the ſhepherds ſupported him, and comforted him with the examples of many, now inhabitants of that bleſſed city, who, with the ſame fear and trembling which had fallen upon himſelf, had finally worked out their own ſalvation; their weakneſs having been made ſtrong through faith in Him, whoſe promiſes had been the rock of their ſure confidence; and when, by ſuch diſcourſes, they had revived the ſpirits of GOOD-INTENT, they exhorted him to bear continually in mind the heavenly things which they had ſhewn unto him; and, remembering that all earthly things ſhould be diſſolved, to conſider what manner of perſon he ought to be, in all holy converſation and godlineſs, through the remainder of the pilgrimage, to the end of which he was now faſt approaching. Then, ſeeing that he was impatient to ſet forward, inſomuch that in his eagerneſs to reach the city of his King, he had even loſt all apprehenſion of that deep and terrible river, which he was firſt to *croſs*, they ſuffered him to proceed upon his journey;

journey; conducting him themſelves, by the beſt paths, to the end of their territory.

Now, as they went along, their ears were ſuddenly aſſailed by the ſhouts of war; and GOOD-INTENT, looking on that ſide on which he heard the noiſe, obſerved a hill, which commanded one of the principal paſſes of thoſe mountains, on the top of which there ſtood a ſmall fort, very ancient; and this hill was beſet around by the forces of all thoſe who were enemies to the King of that country: in front it was attacked by the army of BLOOD-MEN, led on by JACOBINISM, their chief captain, who brought battering-rams and ſcaling-ladders to take it by ſtorm; on one ſide a troop of the followers of FASHION aſſailed it from a greater diſtance with miſſile weapons; and on the other, Mr. PHILOSOPHY himſelf, at the head of a company of pioneers, was at work on a mine, whereby he hoped to ſap the foundation, and overthrow the walls. Then GOOD-INTENT inquired of the ſhepherds what fort this was, and why ſo many foes did thus rancorouſly combine together againſt it.

"Becauſe," replied KNOWLEDGE, "they "are aware, that, could they once force that "paſs, a conſiderable tract of the beſt part o "our land would lie open to their ravages, and "our ſheep, hearing no more the voice of the

"ſhepher

" ſhepherd, would ſtray from their folds into the
" wilderneſs. The hill on which this fort
" ſtands is called mount *Sabbath*; and we have
" certain evidence, that amidſt all the convul-
" ſions of nature, it has continued unmoved,
" in its preſent form, ſince the creation of the
" world. Yet though from the firſt it was
" conſecrated ground, men had forgotten the
" reſpect which it behoved them to pay to it,
" and had grievouſly defiled it by their continual
" treſpaſſes; when, conſiderably above three
" thouſand years ago, the fort, which you now
" behold, was erected on it, being built with
" the ſame ſtone which was uſed in making the
" tables of the law; and ſince that time no ene-
" mies have been able to prevail againſt it.
" Once, it is true, a former governor of the
" fort preſumptuouſly raiſed other walls, with
" ſtones hewn out of the quarries of *Tradition*,
" and encloſed a much wider ſpace of ground,
" encroaching on the property of his neigh-
" bours; but our Prince himſelf threw down
" thoſe walls, and placed in the fort another
" governor, whoſe office it is to give reſt unto
" the weary, to inſtruct the ignorant, to ex-
" hort the unſtable, to aſſiſt the devotions of the
" pious, and to ſhew mercy and kindneſs, not
" to men only, but even to beaſts. Though,
" *therefore*, our adverſaries cannot ſhake the

" walls

" walls which our King has eſtabliſhed, yet,
" whenever by their aſſaults they interrupt the
" exerciſe of theſe good works, they grievouſly
" injure the world, and on their own heads
" does the evil of their deſign finally recoil;
" and ſuch you will perceive to be, in ſome
" meaſure, the event of their preſent attempt,
" if you obſerve a little longer."

Then GOOD-INTENT fixed his eyes upon the aſſailants of the fort; and he ſaw that the troops of JACOBINISM, not being allowed to take that reſt of which their exhauſted ſtrength had need, many among them fainted and expired through exceſs of wearineſs; and their general himſelf was obliged to retire, and ſeek repoſe at the houſe of one Mr. DECADE, who had ſtolen from the governor of the fort thoſe refreſhments which he offered for the entertainment of his gueſt. Mr. PHILOSOPHY's chief pioneer, whoſe name was EXPEDIENCY, not being able to carry on his works without diſturbing ſome beaſts of burden, who were lying under the walls of the fort to reſt themſelves after ſix days' labour, an ox turned round, and gored him with his horn: ſo he periſhed; and the earth falling in upon his companions, the mine could not, at that time, be continued any farther. And as for the votaries of FASHION, their darts were quickly exhauſted: ſo they turned their backs at

once upon the hill, and upon the *Cæleſtial City*, which lay beyond it, and haſtened back with muſic and revelry to the town of *Vanity*, from which they came; rejoicing in their idle mirth, that, if they could not deſtroy the fort, they at leaſt had no longer a proſpect of it; and imagining they had procured for themſelves ſome excellent advantage, in renouncing all ſhare in the benefits which the governor thereof perpetually extended to thoſe who were within his reach.

The enemies on all ſides being thus diſperſed, GOOD-INTENT entered the fort, and partook of ſuch entertainment as is conſtantly provided there at the appointed times for all faithful pilgrims; and having ſtaid there a day to refreſh himſelf, he took a friendly leave of the governor, and of the ſhepherds (who gave him at parting their cuſtomary cautions), and deſcended into the plain which lies on the further ſide of the *Delectable Mountains:* where he had not walked far, before he entered the *Enchanted Ground:* in the which, if a man ſleep, he never wakes again.

The thick and foggy air of that place having continually the quality of exciting drowſineſs, GOOD-INTENT ſoon began to feel its influence; but he remembered that the ſhepherds had expreſſly forbidden him to ſleep upon that ground;

and

and therefore, though he ſaw the arbours and benches, which the enemy of pilgrims has erected there on every ſide to entice them to lie down and repoſe themſelves, he would by no means yield to the temptation, but went on, though ſomewhat with a heavier pace; and as he walked, he ſtrove to fix his thoughts upon the glorious view, which he had beheld through the glaſs of the ſhepherds; the recollection of which ſoon enlivened his dull ſpirits, and filled him with an ardour, which neither the miſts, the darkneſs, nor the miry paths, through which he paſſed, had any longer power to quench or abate; and he had now reached the middle of the *Enchanted ground*, when the obſcurity of the air was ſuddenly broken by a beam of livid light, which caſt a glare on every object, yet ſeemed more diſmal to the eyes of GOOD-INTENT than even darkneſs itſelf.

He now perceived immediately before him a vaſt and gloomy edifice, adorned on all ſides with ſepulchral emblems, with ſculls, and bones, and implements of death; a cadaverous ſtench proceeded from it, as from a charnel vault; and earth-worms wreathed themſelves around the columns of the portico. Over the door, in characters of flame (whence proceeded the light which had attracted the pilgrims eyes), was written, "*Eternal Sleep*;" but on an inner

por

portal he deſcried the darker inſcription, "*Annihilation.*"

GOOD-INTENT ſtarted back with horror, ſuch as he had never felt before, except in the black temple of ATHEISM; and while he yet ſtood trembling and appalled, a company of men approached, having croſſed over from another part of the *Enchanted Ground*; and when they came near, he perceived that they were of the number of Mr. PHILOSOPHY's diſciples. Now they had for their guide one whom they had been taught to addreſs by the appellation of HOPE; but when GOOD-INTENT beheld his ghaſtly viſage, he knew him to be the demon DESPAIR. At their approach, the gates of the edifice were ſuddenly thrown open by the grim porter, DEATH; and ſome of the troop entered, with pale countenances and trembling knees; the gates ſpontaneouſly recloſed behind them; and to the reſt, admiſſion would at that time have been refuſed; but SELF-MURDER ſtepped forward, and, with a maſter-key, unlocked a poſtern-door; they ruſhed madly in, boaſting, with loud though unſteady clamours, the unconquerable boldneſs of their daring minds: but theſe exulting cries were, even in the threſhold, converted into the ſhrieks of terror and the groans of anguiſh; which, however, as the *men* advanced farther down the darkſome and

irremeable

irremeable deſcent which lay before them, died away, and were ſucceeded by a ſilence, as of the grave—ſolemn, profound, and drear.

DESPAIR then turned to GOOD-INTENT, and invited him to enter alſo. "Until this enlightened age," ſaid he, "the minds of ignorant and fooliſh men were diſturbed, during "the whole of their paſſage through this world, "by the thoughts of that fatal river, which was "to terminate their courſe, and over which, as "it is well known, no bridge could ever be "built. Wherefore Mr. PHILOSOPHY, compaſſionating their miſery, has engaged the "mighty power of ATHEISM to erect this vaſt "dormitory: in which all who put their truſt in "him are free to ſeek a refuge from the tyranny "of SUPERSTITION, and will ſleep ſecure "from all the terrors of ETERNITY."

But GOOD-INTENT ſtaid not to hear him farther, or to reply: the aſpect of the phantom who addreſſed him had frozen the current of his blood; but at the name of ATHEISM, horror itſelf rouſed him from the torpor which had ſeized him; and flying from the diſmal manſion of thoſe, whoſe hope as well as their end is deſtruction, he had no ſooner paſſed beyond the ſhade which that building caſt around it, than he began to deſcry at a diſtance a glimmering of the light of the *Cœleſtial City*; and at the ſame time

he heard a voice which proclaimed, "Verily "there is a reward for the righteous; doubtleſs "there is a GOD that judgeth the earth."

Inſpired with redoubled confidence, the pilgrim haſtened forward; and the glorious light on which his eyes were now fixed grew brighter and brighter, till the perfect day ſhined on him, as he entered into the land of *Beulah*: that land, unto which no enemy dares advance: where the ſhining inhabitants of the *Cæleſtial City* do continually walk, comforting and refreſhing the ſpirits of ſuch, as, having finiſhed their courſe with joy, are ready to enter into the ſalvation of their Lord; and where even the perpetual expectation of being called upon to croſs the river of bitter waters cannot diſturb the felicity of thoſe, who hope, through the mercy of their Prince, to be admitted into that better and heavenly country, which lies beyond it.

Now I ſaw in my dream, that GOOD-INTENT had not ſtaid here many days before a meſſenger arrived, who was commanded to ſummon him to appear in the preſence of his King. When he received the ſummons, he rejoiced, though with trembling; and one named RESIGNATION conducted him to the brink of the river, into which he entered: when neither did, *he find* the bitterneſs of the water unpalatable to

him,

him, nor did he greatly fear, though the waves thereof did rage and ſwell, and the floods did enter into his ſoul; for FAITH ſupported him even in the deepeſt part, and guided him through the midſt in ſafety; but when he reached the oppoſite ſhore, FAITH diſappeared, and CERTAINTY received him.

And now, his mortal garments having fallen off in the river, he was clothed with immortality, and appeared as one of the ſhining ones; a band of whom came to meet him, and to bid him welcome to their abode. And they ſaid unto him, "Thou haſt done well in the ſight of "thy Lord, in that thou haſt preferred his "word to all the falſe and pernicious doctrines "of the wiſdom of the world thou haſt quitted; "in that thou haſt rejected the pleaſures of ſin, "which endure but for a ſeaſon, looking in ſin-"cerity unto the Author and Finiſher of thy "faith, for the fulfilment of thoſe promiſes of "which thou art now become a partaker. "Therefore the everlaſting gates are open to "thee; and we are ſent to conduct thee into "the preſence of the King who ſitteth upon the "throne for ever and ever, by whom thou art "accepted through the merits of Him, who, by "the ſacrifice of himſelf once offered, hath pur-"chaſed univerſal redemption for his faithful "people. But, before thou ſhalt have quite

"to

" loſt ſight of the ſhore which thou haſt left be-
" hind thee, it is permitted thee once to look
" back, and to behold what ſhall be the end of
" thoſe, who, diſclaiming the glorious inheri-
" tance of the children of GOD, have rather
" choſen to ſay to corruption, 'Thou art my
" father;' and to the worm, 'Thou art my
" mother, and my ſiſter:' vainly truſting in
" their reprobate minds that they ſhould eſcape
" the wrath to come."

Upon this, GOOD-INTENT looked back; having from the high bank on which he ſtood, a view of the *Enchanted ground*; and he heard a great and terrible ſound, as it were of a trumpet; and immediately the rocks were rent, and the foundations of the earth were diſcloſed. Then the dormitory, which PHILOSOPHY and ATHEISM had erected, was overthrown, and thoſe who had ſlept therein were awakened; and ruſhing forth from amid the ruins with lamentable cries, they beheld him, whom they had pierced, coming in the clouds of heaven, as an avenging judge, with power and great glory: a flaming fire devoured before him, and the terrors of the ALMIGHTY ſhone round about him. Then did they begin to call upon the mountains to fall on them, and on the hills to cover them; but lo! a thick darkneſs aroſe between them and the *pilgrim*, and he ſaw them no more for ever.

Then